

A D V I C E  
T O A  
D A U G H T E R,  
A S T O

*Religion, Husband, House, Family and  
Children, Behaviour and Conversa-  
tion, Friendship, Censure, Vanity and  
Affectation, Pride, Diversions.*

*The Sixth Edition.*

To which is added  
T H E  
C H A R A C T E R  
O F A  
T R I M M E R,  
A S T O

*The Laws and Government, Protestant  
Religion, the Papists, Foreign Affairs.*

By the late Noble M. of *H. R.*

Printed for M. Gillyflower and B.  
Tooke, 1699.





THE  
Lady's New-Year's-Gift:  
OR,  
ADVICE  
TO A  
DAUGHTER,

Under these following Heads: *Viz.*

Religion,  
Husband,  
House,  
Family and  
Children,  
Behaviour and  
Conversation,

Friendships,  
Censure,  
Vanity  
and  
Affectation,  
Pride,  
Diversions.

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The Sixth Edition, exactly Corrected.

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L O N D O N,

Printed by W. H. for M. Gillyflower, at the  
Spread-Eagle in Westminster-Hall, 1699.

Licensed



Jan. 9.  
1889.

Rob. Midgley.

THE  
CHARACTER  
OF A  
TRIMMER,  
HIS  
OPINION  
OF

I. The Laws and Govern-  
ment.

II. Protestant Religion.

III. The Papists.

IV. Foreign Affairs.

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By the late Noble M. of H.

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The Third Edition.

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L O N D O N,

Printed for *M. Gillyflower* and  
*B. Tooke*, 1699.

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# THE PREFACE.

**I**T must be more than an ordinary provocation than can tempt a Man to write in an Age overrun with Scriblers, as Egypt was with Flies and Locusts : That worst Vermin of small Authors has given the World such a Surfeit, that instead of desiring to Write, a Man would be more inclin'd to wish, for his own ease, that he could not Read ; but there are some things which do so raise our passions, that our Reason can make no Re-

## The Preface.

sistance; and when Madmen, in two Extreame, shall agree to make common sense Treason, and joyn to fix an ill Character upon the only Men in the Nation who deserve a good one; I am no longer Master of my better Resolution to let the World alone, and must break loose from my more reasonable Thoughts, to expose these false Coyners, who would make their Copper Vares pass upon us for good Payment.

Amongst all the Engines of Dissention, there has been none more powerful in all Times, than the fixing Names upon one another of Contumely and Reproach, and the reason is plain, in respect of the People, who tho' generally they are incapable of making a Syllogism or forming an Argument, yet they can pronounce a word; and that serves their turn to throw it with their

## The Preface:

their dull malice at the Head of those they do not like; such things ever begin in Jest, and end in Blood, and the same word which at first makes the Company merry, grows in time to a Military Signal to cut one anothers Throats.

These Mistakes are to be lamented, tho' not easily cured, being suitable enough to the corrupted Nature of Mankind; but 'tis hard, that Men will not only invent ill Names, but they will wrest and misinterpret good one; so afraid some are even of a reconciling sound, that they raise another noise to keep it from being heard, lest it should set up and encourage a dangerous sort of Men, who prefer Peace and Agreement, before Violence and Confusion.

Were it not for this, why, after we have played the Fool with throw-

## The Preface.

ing Whig and Tory at one another, as Boys do Snow-Balls, do we grow angry at new a Name, which by its true signification might do as much to put us into our Wits, as the other has done to put us out of them?

This innocent word Trimmer signifies no more than this, That if Men are together in a Boat, and one part of the Company would weigh it down on one side, another would make make it lean as much to the contrary; it happens there is a third Opinion of those, who conceive it would do as well, if the Boat w nt even, without endangering the Passengers; now 'tis hard to imagine by what Figure in Language, or by what Rule in Sense this comes to be a fault, and it is much more a wonder it should be thought a Heresy.

But

## The Preface.

But so it happens, that the poor Trimmer has now all the Powder spent upon him alone, while the Whig is a forgotten, or at least a neglected Enemy; there is no danger now to the State (if some Men may be believed) but from the Beast called a Trimmer, take heed of him, he is the Instrument that must destroy Church and State; a new kind of Monster, whose deformity is so expos'd, that, were it a true Picture that is made of him, it would be enough to fright Children, and make Women miscarry at the sight of it.

But it may be worth the examining, whether he is such a Beast as he is painted. I am not of that Opinion, and am so far from thinking him an Infidel either in Church or State, that I am neither afraid to expose the Articles of



## The Preface.

*of his Faith in Relation to Government, nor to say that I prefer them before any other Political Creed, that either our angry Divines, or our refined States-men would impose upon us.*

*I have therefore in the following Discourse endeavour'd to explain the Trimmer's Principles and Opinions, and then leave it to all discerning and impartial Judges, whether he can with Justice be so Arraign'd, and whether those who deliberately pervert a good Name, do not very justly deserve the worst that can be put upon themselves.*

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THE  
Trimmer's Opinion  
OF THE  
L A W S  
AND  
GOVERNMENT.

Our Trimmer, as he has a great Veneration for Laws in general, so he has more particular for our own, he looks upon them as the Chains that tye up our unruly Passions, which else, like wild Beasts let loose, would reduce the world into its first State of Barbarism and Hostility; the good things we enjoy, we owe to them; and all

all the ill things we are freed from is by their Protection.

God himself thought it not enough to be a Creator, without being Law-giver, and his goodness had been defective towards mankind in making them, if he had not prescribed Rules to make them happy too.

All Laws flow from that of Nature, and where that is not the Foundation, they may be legally impos'd, but they will be lamely obeyed : By this Nature is not meant that which Fools and Madmen misquote to justify their Excesses ; it is innocent and uncorrupted Nature, that which disposes Men to chuse Vertue, without its being prescrib'd , and which is so far from inspiring ill thoughts into us, that we take pains to suppress the good ones it infuses.

The Civilized World has ever paid a willing subjection to Laws, even Conquerors have done homage to them ; as the *Romans*, who took Patterns of good Laws, even from those they had subdued ; and at the same time that they Triumph'd over an enslav'd People, the very Laws of that place did not only remain safe, but became Victorious ;  
their

## of a Trimmer.

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their new Masters, instead of suppressing them, paid them more respect than they had from those who first made them: and by this wise method they arrived to such an admirable Constitution of Laws, that to this day they Reign by them; the Excellency of them Triumphs still, and the World pays now an acknowledgment of their obedience to that Mighty Empire, though so many Ages after it is dissolved; and by a later instance, the Kings of *France*, who, in practice use their Laws pretty familiarly, yet think their Picture is drawn with most advantage upon their Seals, when they are placed in the Seat of Justice; and tho' the Hieroglyphick is not there of so much use to the People as they would wish, yet it shews that no Prince is so Great, as not to think fit, for his own Credit at least, to give an outward, when he refuses a real worship to the Laws.

They are to mankind that which the Sun is to Plants, whilst it cherishes and preserves 'em. Where they have their force & are not clouded or suppressed, every thing smiles and flourishes; but where they are darkened, and not suffered to shine out,

out, it makes every thing to wither and decay.

They secure Men not only against one another, but against themselves too; they are a Sanctuary to which the Crown has occasion to resort as often as the People, so that it is an Interest as well as a Duty to preserve them.

There would be no end of making a Panegyrick of Laws; let it be enough to add, that without Laws the World would become a Wilderness, and Men little less than Beasts; but with all this, the best things may come to be the worst, if they are not in good hands; and if it be true that the wisest Men generally make the Laws, it is as true, that the strongest do often Interpret them: and as Rivers belong as much to the Channel where they run, as to the Spring from whence they first rise, so the Laws depend as much upon the Pipes thro' which they are to pass, as upon the Fountain from whence they flow.

The Authority of a King who is Head of the Law, as well as the Dignity of Publick justice, is debased, when the clear stream of the Law is puddled and disturbed by Bunglers, or convey'd by unclean Instruments to the People.

Our



## of a Trimmer.

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Our *Trimmer* would have them appear in their full lustre, and would be grieved to see the day, when, instead of speaking with Authority from the Seats of Justice, they should speak out of a Grate, with a lamenting voice like Prisoners that desire to be rescu'd.

He wishes that the Bench may have a Natural as well as a Legal Superiority to the Bar; he thinks Mens abilities very much misplac'd, when the Reason of him that pleads is visibly too strong for those who Judge and give Sentence.

When those from the Bar seem to dictate to their Superiours upon the Bench, their Furrs will look scurvily about them, and the respect of the World will leave the bare Character of a Judge, to follow the Essential knowledge of a Lawyer, who may be greater in himself, than the other can be with all his Trappings.

An uncontested Superiority in any Calling, will have the better of any distinct Name that Authority can put upon it, and therefore if ever such an unnatural Method should be introduc'd, it is then that *Westminster-Hall* might be said to stand upon its Head, and though Justice it self can never be so, yet the

Ad-

Administration of it would be rendered Ridiculous.

A Judge has such power lodg'd in him, that the King will never be thought to have chosen well, where the voice of Mankind has not before-hand recommended the Man to his Station; when Men are made Judges of what they do not understand, the World censures such a Choice, not out of ill-will to the Men, but fear to themselves.

If the King had the sole power of chusing Physicians, Men would tremble to see Bunglers preferred, yet the necessity of taking Physick from a Doctor, is generally not so great as that of recieving Justice from a Judge; and yet the Inferences will be very severe in such cases, for either it will be thought that such Men bought what they were not able to deserve, or which is as bad, that Obedience shall be look'd upon as a better Qualification in a Judge, than Skill or Integrity, when such sacred things as the Laws are not only touch'd, but guided by prophane hands; Men will fear that out of the Tree of the Law, from whence we expect Shade and Shelter, such Workmen will make Cudgels to beat us with, or rather that they

they will turn the Cannon upon our Properties, that were intrusted with them for their Defence.

To see the Laws Mangled, Disguised, Speak quite another Language than their own, to see them thrown from the Dignity of protecting Mankind, to the disgraceful Office of destroying them; and, notwithstanding their Innocence in themselves, to be made the worst Instruments that the most refined Villany can make use of, will raise Mens Anger above the power of laying it down again, and tempt them to follow the Evil Examples given them of Judging without Hearing, when so provoked by their desire of Revenge. Our *Trimmer* therefore, as he thinks the Laws are Jewels, so he believes they are no better set, than in the constitution of our *English* Government, if rightly understood, and carefully preserved.

It would be too great Partiality to say they are perfect or liable to no Objection; such things are not of this world; but if they have more Excellencies and fewer Faults than any other we know, it is enough to recommend them to our Esteem.

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The Dispute, which is a greater Beauty, a Monarchy or a Commonwealth, has lasted long between their contending Lovers, and ( they have behav'd themselves so like Lovers, who in good Manners must be out of their Wits,) who used such Figures to exalt their own Idols on either side, and such angry Aggravations, to reproach one another in the Contest, that moderate men have in all times smil'd upon this eagerness, and thought it differ'd very little from a downright Frenzy: we in *England*, by a happy use of the Controversie, conclude them both in the wrong, and reject them from being our Pattern, not taking the words in the utmost extent, which is a thing, that Monarchy leaves men no Liberty, and a Commonwealth such a one, as allows them no Quiet.

We think that a wise Mean, between these barbarous Extreame, is that which self-Preservation ought to dictate to our Wishes; and we may say we have attained to this Mean in a greater measure, than any Nation now in being, or perhaps any we have read of; tho never so much Celebrated for the wisdom or Felicity of their Constitutions:

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We take from one the too great power of doing hurt, and yet leave enough to govern and protect us ; we take from the other, the Confusion, the Parity, the Animosities, and the License, and yet reserve a due care of such a Liberty, as may consist with Mens Allegiance ; but it being hard, if not impossible, to be exactly even, our Government has much the stronger Bias towards Monarchy, which by the general Consent and Practice of Mankind, seems to have the Advantage in dispute against a Commonwealth : The Rules of a Commonwealth are too hard for the Bulk of Mankind to come up to ; that Form of Government requires such a spirit to carry it on, as does not dwell in great Numbers, but is restrained to so very few, especially in this Age, that let the Methods appear never so much reasonably in Paper, they must fail in Practice, which will ever be suited more to Mens Nature as it is, than as it should be.

Monarchy is lik'd by the People, for the Bells and the Tinsel, the outward Pomp and Gilding, and there must be milk for Babes, since the greatest part of Mankind are, and ever will be included



ded in that List; and it is approv'd by wise and thinking Men, (all Circumstances and Objections impartially consider'd) that it has so great an advantage above all other Forms, when the Administration of that Power falls in good hands; that all other Governments look out of Countenance, when they are set in Competition with it. *Lycurgus* might have sav'd himself the trouble of making laws, if either he had been Immortal, or that he could have secur'd to Posterity, a succeeding Race of Princes like himself; his own Example was a better Law, than he could with all his skill tell how to make; such a Prince is a Living Law, that dictates to his subjects, whose thoughts in that case never rise above their Obedience, the Confidence they have in the Vertue and Knowledge of the master, preventing the Scruples and Apprehensions to which Men are naturally inclin'd, in relation to those that govern them; such a Magistrate is the Life and Soul of Justice, - whereas the Law is but a Body and a dead one too, without his influence to give it warmth and vigour, and by the irresistible Power of his Vertue, he do's so reconcile Dominion and Allegiance,

Allegiance, that all disputes between them are silenced and subdued, and indeed no Monarchy can be Perfect and Absolute without exception, but where the Prince is Superior by his Virtue, as well as by his Character and his Power; so that to screw out Presidents and unlimited Power, is a plain diminution to a Prince that Nature has made Great, and who had better make himself a glorious Example to Posterity, than borrow an Authority from Dark Records, raised out of the Grave, which besides their Non-usage, have always in them matter of Controversie and Debate, and it may be affirmed, that the instances are very rare of Princes having the word in the dispute with their People, if they were Eminent for Justice in time of Peace, or Conduct in time of War, such advantage the Crown giveth to those who adorn it by their own Personal Vertues.

But since for the greater Honour of Good and Wise Princes, and the better to set off their Character by the Comparison, Heaven has decreed there must be a mixture, and that such as are perverse and insufficient, or at least both, are perhaps to have their equal turns in  
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the Government of the World, and besides, that the Will of Man is so various, and so unbounded a thing, and so fatal too when joined with Power misapply'd; it is no wonder if those who are to be govern'd, are unwilling to have so dangerous as well as so uncertain a Standard of their Obedience.

There must be therefore Rules and Laws: for want of which, or at least the Observation of them, it was as Capital for a Man to say that *Nero* did not play well upon the Lute, as to commit Treason, or Blaspheme the Gods. And even *Vespasian* himself had like to have lost his Life, for sleeping whilst he should have attended and admir'd that Emperours Impertinence upon the Stage. There is a wantonness in great Power that Men are generally too apt to be corrupted with, and for that Reason, a wise Prince, to prevent the temptation arising from common frailty, would choose to Govern by Rules for his own Sake, as well as for his Peoples, since it only secures him from Errors, and does not lessen the real Authority, that a good Magistrate would care to be possess'd of; for if the Will of a Prince

Prince is contrary either to Reason it self, or to the universal Opinion of his Subjects, the Law by a kind restraint rescues him from a disease that would undo him; if his will on the other side is reasonable or well directed, that Will immediately becomes a Law, and he is arbitrary by an easie and natural Consequence, without taking pains, or overturning the World for it.

If Princes consider Laws as things impos'd on them, they have the appearance of Fetters of Iron, but to such as would make them their choice as well as their practice, they are Chains of Gold; and in that respect are Ornaments, as in others they are a defence to them, and by a Comparison, not improper for God's Vicegerents upon Earth; as our Maker never Commands our obedience to any thing, that as reasonable Creatures we ought not to make our own Election; so a good and wise Governor, tho' all Laws were abolish'd, would by the voluntary direction of his own Reason, do without restraint the very same things that they would have enjoyned.

Our *Trimmer* thinks that the King and Kingdom ought to be one Creature,  
not

not to be separated in their Political Capacity ; and when either of them undertake to act a-part, it is like the crawling of Worms after they are cut in pieces; which cannot be a lasting motion, the whole Creature not stirring at a time. If the Body has a dead Palsie, the Head cannot make it move; and God hath not yet delegated such a healing power to Princes, as that they can in a moment say to a Languishing People oppress'd and in despair, take up your beds and walk.

The Figure of a King, is so comprehensive and exalted a thing, that it is a kind of degrading him to lodge that power separately in his own Natural Person, which can never be safely or naturally great, but where the People are so united to him as to be Flesh of his Flesh, and Bone of his Bone ; for when he is reduc'd to the single definition of a man, he sinks into so low a Character, that it is a temptation upon Mens Allegiance, and an impairing that veneration which is necessary to preserve their Duty to him ; whereas a Prince who is so joined to his people that they seem to be his Limbs, rather than his Subjects, Cloathed with Mercy and Justice



Justice rightly apply'd in their several  
places, his Throne supported by Love as  
well as by Power, and the warm wishes  
of his devoted Subjects, like never-fail-  
ing Incense, still ascending towards  
him, looks so like the best Image we  
can frame to our selves of God Al-  
mighty, that Men would have much ado  
not to fall down and worship him, and  
would be much more tempted to the  
sin of Idolatry, than to that of Disobe-  
dience.

Our *Trimmer* is of Opinion, that  
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as may be sufficient to secure it from in-  
solence and contempt; and there must  
be Condescensions from the Throne,  
like kind showers from Heaven, that  
the Prince may look so much the more  
like God Almighty's Deputy upon  
Earth; for power without love hath a  
terrifying aspect, and the Worship which  
is paid to it is like that which the *Indi-  
ans* give out of fear to Wild Beasts and  
Devils. He that fears God only be-  
cause there is an Hell, must wish there  
were no God; and he who fears the  
King, only because he can punish, must  
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out

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The Figure of a King, is so comprehensive and exalted a thing, that it is a kind of degrading him to lodge that power separately in his own Natural Person, which can never be safely or naturally great, but where the People are so united to him as to be Flesh of his Flesh, and Bone of his Bone ; for when he is reduc'd to the single definition of a man, he sinks into so low a Character, that it is a temptation upon Mens Allegiance, and an impairing that veneration which is necessary to preserve their Duty to him ; whereas a Prince who is so joined to his people that they seem to be his Limbs, rather than his Subjects, Cloathed with Mercy and  
Justice

Justice rightly apply'd in their several places, his Throne supported by Love as well as by Power, and the warm wishes of his devoted Subjects, like never-failing Incense, still ascending towards him, looks so like the best Image we can frame to our selves of God Almighty, that Men would have much ado not to fall down and worship him, and would be much more tempted to the Sin of Idolatry, than to that of Disobedience.

Our *Trimmer* is of Opinion, that there must be so much Dignity inseparably annexed to the Royal Function, as may be sufficient to secure it from insolence and contempt; and there must be Condescensions from the Throne, like kind showers from Heaven, that the Prince may look so much the more like God Almighty's Deputy upon Earth; for power without love hath a terrifying aspect, and the Worship which is paid to it is like that which the *Indians* give out of fear to Wild Beasts and Devils. he that fears God only because there is an Hell, must wish there were no God; and he who fears the King, only because he can punish, must wish there were no King; so that with-  
out

out a principle of Love, there can be no true Allegiance, and there must remain perpetual Seeds of Resistance against a power that is built upon such an unnatural Foundation, as that of fear and terrour. All force is a kind of foul play, and whosoever aims at it himself, does by implication allow it to those he plays with; so that there will be ever Matter prepared in the minds of People when they are provoked, and the Prince, to secure himself must live in the midst of his own Subjects, as if he were in a Conquer'd Country, raise Arms as if he were immediately to meet or resist an Invasion, and all this while sleep as unquietly from the fear of the Remedies, as he did before from that of the Disease; it being hard for him to forget, that more Princes have been destroyed by their Guards than by their People; and that even at the time when the Rule was *Quod Principi placuit Lex esto*: the Armies and *Prætorian* Bands which were the Instruments of that unruly Power, were frequently the means made use of to destroy them who had it. There will ever be this difference between God and his Vicegerents, that God is still above the  
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the Instruments he uses, and out of the danger of receiving hurt from them ; but Princes can never lodge Power in any hands, which may not at some time turn it back upon them ; for tho' it is possible enough for a King to have power to satisfy his Ambition ; yet no Kingdom has Money enough to satisfy the avarice of under-Work-men, who learn from that Prince who will exact more than belongs to him, to expect from him much more than they deserve, and growing angry upon the first disappointment, they are the Devils which grow terrible to the Conjurers themselves who brought them up, and can't send them down again ; And besides that, there can be no lasting Radical Security, but where the Governed are satisfied with the Governours. It must be a Dominion very unpleasant to a Prince of an elevated Mind, to impose an abject and sordid servility, instead of receiving the willing Sacrifice of Duty and Obedience. The bravest Princes in all times, who were uncapable of any other kind of fear, have fear'd to grieve their own People ; such a fear is a glory, and in this sense 'tis an infamy not to be a Coward : So that  
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the mistaken Heroes who are void of this generous kind of fear, need no other aggravation to compleat their ill Characters.

When a Despotick Prince has bruised all his Subjects with a slavish Obedience, all the force he can use cannot subdue his own fears, Enemies of his own Creation, to which he can never be reconciled, it being impossible to do injustice, and not to fear Revenge: there is no cure for this fear, but the not deserving to be hurt, and therefore a Prince who does not allow his thoughts to stray beyond the Rules of Justice, has always the blessing of an inward quiet and assurance, as a natural effect of his good meaning to his People, and tho he will not neglect due precautions to secure himself in all Events, yet he is incapable of entertaining vain and remote suspicions of those, of whom he resolves never to deserve ill.

It is very hard for a Prince to fear Rebellion, who neither does, nor intends to do any thing to provoke it; therefore too great a diligence in the Governours, to raise and improve dangers and fears from the People, is no very good Symptom, and naturally be-  
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gets an inference, that they have thoughts of putting their Subjects Allegiance to a Tryal; and therefore not without some Reason fear before hand, that the Irregularities they intend, may raise Men to a Resistance.

Our *Trimmer* thinks it no advantage to a Government, to endeavour the suppressing all kind of Right which may remain in the Body of the People, or to employ small Authors in it, whose Officiousness or want of Money may encourage them to write, tho' it is not very easie to have Abilities equal to such a Subject; they forget that in their too high strained Arguments for the Rights of Princes, they very often plead against humane Nature, which will always give a Bias to those Reasons which seem of her side; it is the People that Reads those Books, and it is the People that must judge of them; and therefore no Maxims should be laid down for the Right of Government, to which there can be any Reasonable Objection; for the World has an Interest, and for that Reason is more than ordinary discerning to find out the weak sides of such Arguments as are intended to do them hurt; and it is a diminution to a Government,

vernment to Promote or Countenance such well affected mistakes which are turned upon it with disadvantage, whenever they are detected and expos'd; and Naturally the too earnest Endeavours to take from Men the Right they have, tempt them, by the Example to Claim that which they have not.

In Power, as in most other things, the way for Princes to keep it, is not to grasp more than their Arms can well hold; the nice and unnecessary enquiring into these things, or the Licensing some Books, and suppressing some others without sufficient Reason to Justifie the doing either, is so far from being an Advantage to a Government, that it exposes it to the Censure of being Partial and to the suspicion, of having some hidden designs to be carried on by these unusual methods.

When all is said, there is a Natural Reason of State, and undefinable thing, grounded upon the Common Good of Mankind, which is immortal, and in all Changes and Revolutions, still preserves its Original Right of saving a Nation, when the Letter of the Law perhaps would destroy it; and by what-  
soever

soever means it moves, carrieth a Power with it, that admits of no opposition, being supported by Nature, which inspires an immediate consent at some Critical times into every individual Member, to that which visibly tendeth to preservation of the whole; and this being so, a Wise Prince instead of Controverting the right of this Reason of State, will by all means endeavour it may be of his side, and then he will be secure.

Our *Trimmer* cannot conceive that the Power of any Prince can be lasting, but where 'tis built upon the foundation of his own unborrowed vertue, he must not only be the first Mover and the Fountain, from whence the great Acts of State originally flow, but he must be thought so to his People that they may preserve their veneration for him; he must be jealous of his Power, and not impart so much of it to any about him, as that he may suffer an Eclipse by it.

He cannot take too much care to keep himself up, for when a Prince is thought to be led by those, with whom he should onely advise, and that the Commands he gives are transmitted through him, and are not of his own growth; the

the World will look upon him as a bird adorned with Feathers that are not his own, or consider him rather as an Engine than a living Creature; besides, 'twould be a Contradiction for a Prince to fear a Common-wealth, and at the same time create one himself, be delegating such a Power to any Number of Men near him, as is inconsistent with the Figure of a Monarch: it is the worst kind of Co-ordination the Crown can submit to; for it is the exercise of Power that draws the respect along with it, and when that is parted with, the bare Character of a King is not sufficient to keep it up; but tho' it is a diminution to a Prince, to parcel out so liberally his Power amongst his Favourites, it's worse to divide with any other Man, and to bring himself in Competition with a single Rival; a Partner in Government is so unnatural a thing, that it is a squint-ey'd Allegiance that must be paid to such a double bottom'd Monarchy. The two Czars of *Muscovy* are an Example that the more civiliz'd part of the World will not be proud to follow, whatsoever Gloss may be put upon this method, by those to whom it may be of some use, the Prince will



will do well to remember, and reflect upon the Story of certain Men who had set up a Statue in Honour of the Sun, yet in a very little time they turned their backs to the Sun, and their Faces to the Statue.

These Mystical Unions are better plac'd in the other World, than they are in this, and we shall have much ado to find, that in a Monarchy Gods Vicegerency is delegated to more Heads than that which is annointed.

Princes may lend some of their Light to make another shine, but they must still preserve the superiority of being the brighter Planet, and when it happens that the Reverſion is in Mens Eyes, there is more care necessary to keep up the Dignity of Possessions, that Men may not forget who is King, either out of their hopes or fears who shall be. If the Sun shou'd part with all his Light to any of the Stars, the *Indians* would not know where to find their God, after he had so deposed himself, and would make the Light (wherever it went) the Object of their Worship.

All Usurpation is alike upon Sovereignty, its no matter from what hand it comes; and Crowned Heads

are to be the more Circumspect, in respect Mens thoughts are naturally apt to ramble beyond what is present, they love to work at a distance, and in their greedy Expectations ; which their minds may be fill'd with of a new Master, the old one may be left to look a little out of Countenance.

Our *Trimmer* owns a Passion for liberty, yet so restrained, that it does not in the least impair or taint his Allegiance, he thinks it hard for a Soul that does not love Liberty, ever to raise it self to another World - he takes it to be the foundation of all vertue, and the only seasoning that gives a relish to life, and tho' the laziness of a slavish subjection, has its Charms for the more gross and earthly part of Mankind, yet to men made of a better sort of Clay, all that the World can give without Liberty has no taste ; it is true, nothing is sold so cheap by unthinking men, but that does no more lessen the real value of it, than a Country Fellows Ignorance does that of a Diamond, in selling it for a Pot of Ale. Liberty is the Mistress of Mankind, she has powerful Charms which do so dazzle us, that we find Beauties in her which perhaps  
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are not there, as we do in other Mistresses; yet if she was not a Beauty, the World would not run mad for her; therefore since the reasonable desire of it ought not to be restrain'd, and that even the unreasonable desire of it cannot be intirely suppress'd, those who would take it away from a People possess'd of it, are likely to fail in the attempting, or be very unquiet in the keeping of it.

Our *Trimmer* admires our blessed Constitutions, in which Dominion and Liberty are so well reconciled; it gives to the Prince the glorious Power of Commanding Free-men, and to the Subject, the satisfaction of seeing the Power so lodged, as that their Liberties are secure; it does not allow the Crown such a Ruining Power, as that no grass can grow where e're it treads, but a Cherishing and Protecting Power; such a one as hath a grim Aspect only to the offending Subjects, but is the Joy and the Pride of all the good ones; their own interest being so bound up in it, as to engage them to defend and support it; and tho in some instances the King is restrain'd yet nothing in the Government can move without him; our

Laws

Laws make a distinction between Vassalage and Obedience; between devouring Prerogatives, and a Licentious ungovernable Freedom: and as of all the Orders of Building, the Composite is the best, so ours by a happy mixture and a wise choice of what is best in others, is brought into a Form that is our Felicity who live under it, and the envy of our Neighbour that cannot imitate it.

The Crown has power sufficient to protect our Liberties. The People have so much Liberty as is necessary to make them useful to the Crown.

Our Government is in a just proportion, no Tympany, no unnatural swelling either of Power or Liberty; and whereas in all overgrown Monarchies, Reason, Learning, and Enquiry are hang'd in Effigy for Mutineers; here they are encouraged and cherished as the surest Friends to a Government establish'd upon the Foundation of Law and Justice. When all is done, those who look for Perfection in this World, may look as the Jews have for their *Messias*, and therefore our *Trimmer* is not so unreasonably Partial as to free our Governments; and from all objections, no doubt there have been fatal Instances of its sickness, and more than that

that, of its Mortality, for sometime, tho' by a Miracle, it hath been reviv'd again: but till we have another race of Mankind, in all Constitutions that are bounded, there will ever be some matter of Strife, and Contention, and rather than want pretensions, Mens Passions and Interests will raise them from the most inconsiderable Causes.

Our Government is like our Climate, there are Winds which are sometimes loud and unquiet, and yet with all the Trouble they give us, we owe great part of our Health unto them, they clear the Air, which else would be like a standing Pool, and instead of Refreshment would be a Disease unto us.

There may be fresh Gales of asserting Liberty, without turning into such storms of Hurricane, as that the State should run any hazard of being Cast away by them; these struglings which are natural to all mixed Governments, while they are kept from growing in Convulsions, do by a mutual agitation from the several parts, rather support and strengthen, than weaken or maim the Constitution; and the whole frame, instead of being torn or disjointed, comes to be the better and closer knit.



knit by being thus exercised ; but what ever faults our Government may have, or a discerning Critick may find in it, when he looks upon it alone ; let any other be set against it, and then it shews its Comparative Beauty ; let us look upon the most glittering outside of unbounded Authority, and upon a nearer enquiry, we shall find nothing but poor and miserable deformity within ; let us imagine a Prince living in his Kingdom, as if in a great Gally, his Subjects tugging at the Oar, laden with Chains, and reduced to real Rags, that they may gain him imaginary Lawrels ; let us Represent him gazing among his Flatterers, and receiving their false Worship, like a Child never Contradicted, and therefore always Cozen'd : or like a Lady complemented only to be abused, condemned never to hear Truth, and consequently never to do Justice, wallowing in the soft Bed of wanton and unbridled Greatness, not less odious to the Instruments themselves, than to the Objects of his Tyranny ; blown up into an Ambitious Dropsy, never to be satisfied by the Conquest of other People, or by the Oppression of his own ; by aiming to be more than a Man,  
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he falls lower than the meanest of 'em, a mistaken Creature, swelled with Panegyrics, & flattered out of his Senses, and not only an Incumbrance, but a Nuisance to Mankind, a hardened and unrelenting Soul, and like some Creatures that grow fat with Poisons, he grows great by other Mens Miseries; an Ambitious Ape of the Divine Greatness, an unruly Gyant that would storm even Heaven itself, but that his scaling Ladders are not long enough; in short, a Wild and devouring Creature in rich Trappings, and with all his Pride no more than a Whip in God Almighty's hand; to be thrown into the Fire when the World has been sufficiently scourged with it: This Picture laid in right Colours would not incite Men to wish for such a Government, but rather to acknowledge the happiness of our own, under which we enjoy all the Priviledge Reasonable Men can desire, and avoid all the Miseries many others are subject too; so that our *Trimmer* would keep it with all its faults, and does as little forgive those who give the occasion of breaking it, as he does those that take it.

Our *Trimmer* is a Friend to Parliaments

ments, notwithstanding all their faults; and excesses, which of late have given such matter of Objection to them; he thinks that tho' they may at sometimes be troublesome to Authority, yet they add the greatest strength to it under a wise Administration; he believes no Government is perfect except a kind of Omnipotence reside in it, to exercised upon great Occasions: Now this cannot be obtained by force alone upon People, let it be never so great, there must be their consent too, or else a Nation moves only by being driven, a sluggish & constrained Motion, void of that Life and Vigour which is necessary to produce great things, whereas the virtual Consent of the whole being included in their Representatives, and the King giving the sanction to the united sense of the People, every Act done by such an Authority, seems to be an effect of their choice as well as a part of their Duty; and they do with an eagerness, of which Men are incapable whilst under a force, execute whatsoever is so enjoyned as their own Wills, better explained by Parliament, rather than from the terrour of incurring the Penalty of the Law for omitting it, and by means of this.

this Political Omnipotence, what ever Sap or Juice there is in a Nation, may be to the last drop be produc'd, whilst it rises naturally from the Root; whereas all power exercis'd without consent, is like the giving Wounds and Gashes, and tapping a Tree at unseasonable Times, for the present occasion, which in a very little time must needs destroy it.

Our *Trimmer* believes, that by the advantage of our Scituation, there can hardly any such sudden Disease come upon us, but that the King may have time enough left to consult with his Physitians in Parliament; pretences indeed may be made, but a real necessity so pressing, that no delay is to be admitted, is hardly to be imagin'd, and it will be neither easie to give an instance of any such thing for the time past, or reasonable to presume it will ever happen for the time to come: but if that strange thing should fall out, our *Trimmer* is not so strait-lac'd, as to let a Nation dye, or to be stifled, rather than it should be help'd by any but the proper Officers. The Cases themselves will bring the Remedies along with them; and he is not afraid to allow that

that in order to its preservation, there is a hidden Power in Government, which would be lost if it was designed, a certain Mystery, by virtue of which a Nation may at some Critical times be secur'd from Ruine, but then it must be kept as a Mystery; it is rendered useless when touch'd by unskilful hands; and no Government ever had, or deserv'd to have that Power, which was so unwary as to anticipate their claim to it: Our *Trimmer* cannot help thinking it had been better, if the Triennial Act had been observ'd; because 'tis the Law, and he would not have the Crown, by such an example, teach the Nation to break it; all irregularity is catching, it has a Contagion in it, especially in an Age, so much enclin'd to follow ill Patterns than good ones.

He would have a Parliament, because 'tis an Essential part of the Constitution, even without the Law, it being the only Provision in extraordinary Cases, in which there would be otherwise no Remedy, and there can be no greater Solecism in Government, than a failure of Justice.

He would have had one, because nothing else can unite and heal us, all  
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other Means are meer Shifts and Projects, Houses of Cards, to be blown down with the least Breath, and cannot resist the difficulties which are ever presum'd in things of this kind; and he would have had one, because it might have done the King good, and could not possibly have done him hurt, without his consent, which in that Case is not to be supposed, and therefore for him to fear it, is so strange and so little to be comprehended, that the Reasons can never be presum'd to grow in our Soyl, or to thrive in it when Transplanted from any other Country; and no doubt there are such irresistible Arguments for calling a Parliament, and tho it might be deny'd to the unmannerly mutinous Petitions of men, that are malicious and disaffected, it will be granted to the soft and obsequious Murmurs of his Majestys best Subjects, and there will be such Rhetrick in their silent Grief, that it will at last prevail against the Artifices of those, who either out of Guilt or Interest, are afraid to throw themselves upon their Country, knowing how scurvily they have used it; that day of Judgment will

will come, tho we know neither the day nor the hour. And our *Trimmer* would live so as to be prepared for it, with full assurance in the mean time, that the lamenting Voice of a Nation cannot long be resisted, and that a Prince who could so easily forgive his People when they had been in the wrong, cannot fail to hear them when they are in the right.

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## The *Trimmer's* Opinion concerning the Protestant Religion.

**R**eligion has such a Superiority above other things, and that indispensable Influence upon all Mankind, that it is as necessary to our Living Happy in this World, as it is to our being Sav'd in the next, without it Man is an abandon'd Creature, one of the worst Beasts Nature hath produced, and fit only for the Society of Wolves and Bears; therefore in all Ages

for it has been the Foundation of Government : and tho false Gods have been impos'd upon the Credulous part of the World, yet they were Gods still in their Opinion, and the Awe and Reverence Men had to them and their Oracles, kept them within bounds towards one another, which the Laws with all their Authority could never have effected without the help of Religion ; the Laws would not be able to subdue the perverseness of Mens Wills, which are Wild Beasts, and require a double Chain to keep them down ; for this Reason 'tis said, That it is not a sufficient ground to make War upon a Neighbouring State, because they are of another Religion, let it be never so differing ; yet if they Worship'd nor Acknowledg'd any Deity at all, they may be Invaded as Publick Enemies of Mankind, because they reject the only thing that can bind them to live well with one another ; the consideration of Religion is so twisted with that of Government, that it is never to be separated, and tho the Foundations of it ought to be Eternal and Unchangeable, yet the Terms and Circumstances of Discipline, are to be suited to the several

ral Climates and Constitutions, so that they may keep men in a willing Acquiescence unto them, without discomposing the World by nice disputes, which can never be of equal moment with the publick Peace.

Our Religion here in *England* seems to be distinguished by a peculiar effect of God Almighty's goodness, in permitting it to be introduc'd, or rather restor'd, by a more regular Method than the Circumstances of most other Reformed Churches would allow them to do, in relation to the Government; and the Dignity with which it has supported it self since, and the great Men our Church hath produced, ought to recommend it to the esteem of all Protestants at least: Our *Trimmer* is very partial to it, for these Reasons, and many more, and desires that it may preserve its due Jurisdiction and Authority: so far he is from wishing it oppress'd by the unreasonable and malicious Cavils of those who take pains to raise Objections against it.

The Questions will then be, how, and by what Methods this Church shall best support it self (the present Circumstances consider'd) in relation to

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Dissenters of all sorts : I will first lay this for a ground, That as there can be no true Religion without Charity, so there can be no true humane prudence without bearing and condescension : This Principle does not extend to oblige the Church always to yield to those who are disposed to Contest with her, the expediency of doing it is to be considered and determined according to the occasion, and this leads me to lay open the thoughts of our *Trimmer*, in reference, first, to the Protestants, and then to the Popish Recusants.

What has lately hapned among us, makes an Apology necessary for saying anything that looks like favour towards a sort of Men who has brought themselves under such a disadvantage.

The late Conspiracy hath such broad Symptoms of the disaffection of the whole Party, that upon the first reflections, while our thoughts are warm, it would almost perswade us to put them out of the protection of our good Nature, and to think that the Christian Indulgence with our compassion for other Mens Sufferings cannot easily deny, seems not only to be forfeited by the ill appearances that are against them,



them, but even becomes a Crime when it is so misapplied; yet for all this, upon second and cooler thoughts, moderate Men will not be so ready to involve a whole Party in the guilt of a few, and to admit inferences and Presumptions to be Evidence in a Case, where the Sentence must be so heavy, as it ought to be against all those who have a fixed resolution against the Government established: besides, Men who act by a Principle grounded upon Moral Virtue, can never let it be clearly extinguished by the most repeated Provocations; if a right thing agreeable to Nature and good Sense takes root in the heart of a Man, that is impartial and unbiass'd, no outward Circumstances can ever destroy it; its true, the degrees of a Mans Zeal for the prosecution of it may be differing, faults of other Men, the consideration of the publick, and the seasonable Prudence by which Wise Men will ever be directed, may give great Allays; they may lessen and for a time perhaps suppress the exercise of that, which in general Proposition may be reasonable, but still whatever is so will inevitably grow and spring up again, having a Foundation in Nature, which

which is never to be destroy'd.

Our *Trimmer* therefore endeavours to separate the detestation of those who had either a hand or a thought in the late Plot, from the Principle of Prudential as well as Christian Charity towards Mankind, and for that reason would fain use the means of reclaiming such of the Dissenters as are not incurable, and even bearing to a degree those that are, as far as may consist with the Publick Interest and Security; he is far from justifying an affected separation from the Communion of the Church, and even in those that mean well, and are mistaken; he looks upon it as a Disease that has seized upon their Minds, very troublesome as well as dangerous, by the Consequence it may produce: he does not go about to excuse their making it an indispensable duty, to meet in numbers to say their Prayers, such meetings may prove mischievous to the State at least; the Laws which are the best Judges, have determined that there is danger in them: he has good nature enough to lament that the perverseness of a Part should have drawn Rigorous Laws upon the whole Body of the Dissenters, but when they are once  
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made, no private Opinion must stand in Opposition to them; if they are in themselves reasonable, they are in that respect to be regarded, even without being enjoined, if by the Change of Time and Circumstances they should become less reasonable than when they were first made, even then they are to be obey'd too, because they are Laws, till they are mended or repealed by the same Authority that Enacted them.

He has too much deference to the Constitution of our Government, to wish for more Prerogative Declarations in favour of scrupulous Men, or to dispence with Penal Laws in such manner, or to such an end, that suspecting Men might with some reason pretend, that so hated a thing as Persecution could never make way for it self with any hopes of Success, otherwise than by preparing the deluded World by a false prospect of Liberty and Indulgence. The inward Springs and Wheels whereby the Engine moved, are now so fully laid open and expos'd, that it is not supposable that such a baffled Experiment should ever be tryed again, the effect it had at the time, and the Spirit it rais'd, will not easily be forgotten,  
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and it may be presum'd the remembrance of it may secure us from any more attempts of that Nature for the future; we must no more break a Law to give Men ease, than we are to Rifle an House with a devout intention of giving the plunder to the Poor; in this case, our Compassion would be as ill directed, as our Charity in the other.

In short, the veneration due to the Laws is never to be thrown off, let the pretences be never so specious; yet with all this he cannot bring himself to think, that an extraordinary diligence to take the uttermost penalty of Laws, upon the poor offending Neighbour, is of it self such an all-sufficient vertue, that without any thing else to recommend Men, it should Entitle them to all kind of Preferments and Rewards; he would not detract from the merits of those who execute the Laws, yet he cannot think such a piece of service as this, can entirely change the Man, and either make him a better Divine, or a more knowing Magistrate than he was before, especially if it be done with a partial and unequal hand, in Reverence to greater and more dangerous Offenders.



Our *Trimmer* would have those mistaken Men ready to throw themselves into the arms of the Church, and he would have those arms as ready to receive them that shall come to us; he would have no supercilious look to fright those strayed Sheep from coming into the Fold again; no ill-natur'd maxims of an Eternal suspicion, or a belief that those who have once been in the wrong can never be in the right again; but a visible preparation of mind to receive with joy all the Profelites that come amongst us, and much greater earnestness to reclaim than punish them: It is to be confess'd, there is a great deal to forgive, a hard task enough for the Charity of a Church so provoked; but that must not cut off all hopes of being reconciled, yet if there must be some anger left still, let it break out into a Christian Revenge, and by being kinder to the Children of Disobedience than they deserve, let the injur'd Church Triumph, by throwing shame and confusion of face upon them; there should not always be Storms and Thunder, a clear Sky would sometime make the Church look more like Heaven, and would do more towards the reclaiming those



those wanderers, than a perpetual terror, which seemed to have no intermission; for there is in many, and particularly in *English Men*, a mistaken pleasure, in resisting the dictates of Rigorous Authority; a Stomach that riseth against a hard imposition, nay, in some, raise even a lust in suffering from a wrong point of Honour, which does not want the applause, from the greater part of Mankind, who have not learnt to distinguish; constancy will be thought a virtue even where it is a mistake; and the ill Judging World will be apt to think that Opinion most right, which produces the greatest number of those who are willing to suffer for it; all this is prevented, and falls to the ground, by using well-timed Indulgence; and the stubborn Adversary who values himself upon his resistance whilst he is oppress'd, yields insensibly to kind Methods, when they are apply'd to him, and the same Man naturally melts into Conformity, who perhaps would never have been beaten into it. We may be taught by the Compassion that attendeth the most Criminal Men when they are Condemned, that Faults are much more natural things

things than Punishments, and that even the most necessary acts of severity do some kind of violence to our Nature, whose Indulgence will not be confined within the strait bounds of inexorable Justice; so that this should be an Argument for gentleness, besides that it is the likeliest way to make these Men ashamed of their Separation, whilst the pressing them too hard, tends rather to make them proud of it.

Our *Trimmer* would have the Clergy supported in their lawful Rights, and in all the Power and Dignity that belongs to them, and yet he thinks that possibly there may be in some of them a too great eagerness to extend the Ecclesiastical Jurisdiction; which tho' it may be well intended, yet the straining of it too high has an appearance of Ambition that raises mens Objections to it, and is far unlike the Apostolick Zeal, which was quite otherwise employ'd, that the World draws inferences from it, which do the Church no service.

He is troubled to see Men of all sides sick of a Calenture of a mistaken Devotion, and it seems to him that the devout Fire of mistaken Charity with which the Primitive Christians were inflam'd,

flam'd, is long since extinguish'd, and instead of it a devouring Fire of Anger and Persecution breaks out in the World; we wrangle now one with another about Religion till the Blood comes, whilst the Ten Commandments have no more authority with us, than if they were so many obsolete Laws or Proclamations out of date; he thinks that a Nation will hardly be mended by Principles of Religion, where Morality is made a Heresy; and therefore as he believes Devotion misplaced when it gets into a Conventicle, he concludes that Loyalty is so too, when lodg'd in a Drunken Club; those Vertues deserve a better Seat of Empire, and they are degraded, when such Men undertake their defence, as have too great need of an Apology themselves.

Our *Trimmer* wishes that some knowledge may go along with the Zeal on the right side, and that those who are in possession of the Pulpit, would quote at least so often the Authority of the Scriptures as they do that of the State; there are many who borrow too often Arguments from the Government, to use against their Adversaries, and neglect those that are  
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more proper, and would be more powerful ; a Divine grows less, and puts a diminution on his own Character, when he quoteth any Law but that of God Almighty, to get the better of those who contest with him ; and it is a sign of a decay'd Constitution, when Nature with good diet cannot expel noxious Humours without calling Foreign Drugs to her Assistance ; So it looks like want of health in a Church, when instead of depending upon the power of that Truth which it holds, and the good Examples of them that teach it, to support it self, and to suppress Errors, it should have a perpetual recourse to the secular Authority, and even upon the slightest occasions.

Our *Trimmer* has his Objections to the too busy diligence, and to the over-doing of some of the dissenting Clergy, and he does as little approve of those of our Church, who wear God Almighty's Liveries, as some old Warders in the *Tower* do the King's, who do nothing in their place but receive their Wages for it ; he thinks that the Liberty of the late times gave men so much Light, and diffused it so universally amongst the people, that they are not  
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now to be dealt with, as they might have been in Ages of less enquiry ; and therefore in some well chosen and dearly beloved Auditories, good resolute Nonsense back'd with Authority may prevail, yet generally Men are become so good Judges of what they hear, that the Clergy ought to be very wary how they go about to impose upon their Understandings, which are grown less humble than they were in former times, when the Men in black had made Learning such a sin in the Laity, that for fear of offending, they made a Conscience of being able to read ; but now the World is grown sawcy, and expects Reasons, and good ones too, before they give up their own Opinions to other Mens Dictates, tho never so Magisterially deliver'd to them.

Our *Trimmer* is far from approving the Hypocrisie which seems to be the reigning Vice amongst some of the Dissenting Clergy, he thinks it the most provoking sin Men can be guilty of, in Relation to Heaven, and yet (which may seem strange) that very sin which shall destroy the Soul of the Man who preaches, may help to save those of the Company that hear him, and even those



those who are cheated by the false Ostentation of his strictness of life, may by that Pattern be encouraged to the real Practice of those Christian Vertues which he does so deceitfully profess; so that the detestation of this fault may possibly be carry'd on too far by our own Orthodox Divines, if they think it cannot be enough express'd without bending the Stick another way; a dangerous Method, and a worse Extream for Men of that Character, who by going to the outmost line of Christian Liberty, will certainly encourage others to go beyond it: No Man does less approve the ill-bred Methods of some of the Dissenters, in rebuking Authority, who behave themselves as if they thought ill manners necessary to Salvation; yet he cannot but distinguish and desire a Mean between the sawcyness of some of the *Scotch Apostles*, and the undecent Courtship of some of the Silken Divines, who, one would think, do practice to bow at the Altar, only to learn to make the better Legs at Court.

Our *Trimmer* approves the Principles of our Church, that Dominion is not founded in Grace, and that our Obedience is to be given to a Popish King

in other things, at the same time that our Compliance with him in his Religion is to be deny'd; yet he cannot but think it a very extraordinary thing if a Protestant Church should by a voluntary Election, chuse a Papist for their Guardian, and receive Directions for supporting their Religion, from one who must believe it a Mortal Sin not to endeavour to destroy it; such a refined piece of Breeding would not seem to be very well plac'd in the Clergy, who will hardly find Presidents to justify such an extravagant piece of Courtship, and which is so unlike the Primitive Methods, which ought to be our Pattern; he hath no such unreasonable tenderness for any sorts of Men, as to expect their faults should not be impartially laid open as often as they give occasion for it; and yet he cannot but smile to see that the same Man, who sets up all the Sails of his Rhetorick, to fall upon Dissenters; when Popery is to be handled, he does it so gingerly, that he looketh like an Ass mumbling of Thistles, so afraid he is of letting himself loose where he may be in danger of letting his Duty get the better of his Discretion.

Our *Trimmer* is far from relishing the impertinent Wandrings of those who pour out long Prayers upon the Congregation, and all from their own Stock, which God knows, for the most part is a barren Soil, which produces Weeds instead of Flowers, and by this means they expose Religion it self, rather than promote Mens Devotions: On the other side, there may be too great Restraint put upon Men, whom God and Nature hath distinguished from their Fellow Labourers, by blessing them with a happier Talent, and by giving them not only good Sense, but a powerful Utterance too, has enabled them to gush out upon the attentive Auditory, with a mighty stream of Devout and unaffected Eloquence; when a Man so qualified, endued with Learning too, and above all, adorn'd with a good Life, breaks out into a warm and well deliver'd Prayer before his Sermon, it has the appearance of a Divine Rapture, he raises and leads the Hearts of the Assembly in another manner, than the most Compos'd or best Studied Form of Set Words can ever do; and the Pray-wees, who serve up all their Sermons with the same Gar-nishing,

nishing, would look like so many Statues, or Men of Straw in the Pulpit, compar'd with those who speak with such a powerful Zeal, that Men are tempted at the moment to believe Heaven it self has dictated their words to 'em.

Our *Trimmer* is not so unreasonably indulgent to the Dissenters, as to excuse their Irregularities of their Complaints, and to approve their threatening Stiles, which are so ill-suited to their Circumstances as well as their Duty; he would have them to shew their Grief, and not their Anger to the Government, and by such a Submission to Authority, as becomes them, if they cannot acquiesce in what is imposed; let them deserve a Legislative Remedy to their Sufferings, there being no other way to give them perfect redress; and either to seek it, or pretend to give it by any other Method, would not only be vain, but Criminal too in those that go about it; yet with all this, there may in the mean time be a prudential Latitude left, as to the manner of preventing the Laws now in force against them: The Government is in some degree answerable for such an Administration of them, as may be free from the Censure of Impartial Judges;



Judges; and in order to that, it would be necessary that one of these methods be pursued, either to let loose the Laws to their utmost extent, without any Moderation or Restraint, in which at least the Equality of the Government would be without Objection, the Penalties being exacted without Remission from the Dissenters of all kinds; or if that will not be done (and indeed there is no reason it should) there is a necessity of some Connivance to the Protestant Dissenters to execute that which in Humanity must be allowed to the Papists, even without any leaning towards them, which must be supposed in those who are or shall be in the administration of publick Business; and it will follow that, according to our Circumstances, the distribution of such connivance must be made in such a manner, that the greatest part of it may fall on the Protestant side, or else the Objections will be so strong, and the Inferences so clear, that the Friends, as well as the Enemies of the Crown, will be sure to take hold of them.

It will not be sufficient to say that the Papists may be conniv'd at, because they are good Subjects and that the Protestant



restant Dissenters, must suffer because they are ill ones ; these general Maxims will not convince discerning Men, neither will any late Instances make them forget what passed at other times in the World ; both sides have had their Turns in being good and ill Subjects. And therefore 'tis easie to imagine what suspicions would arise in the present conjuncture, if such a partial Argument as this should be impos'd upon us ; the truth is, this Matter speaks so much of it self; that it is not only unnecessary, but it may be unmannerly to say any more of it.

Our *Trimmer* therefore could wish, that since notwithstanding the Laws which deny Churches to say Mass in ; even not only the Exercise, but also the Ostentation of Popery is as well or better performed in the Chappels of so many Foreign Ministers, where the *English* openly resort in spite of Proclamations and Orders of Council, which are grown to be as harmless things to them, as the Popes Bulls and Excommunications are to Hereticks who are out of his reach ; I say he could wish that by a seasonable as well as an equal piece of Justice, there might be so much

much consideration had of the Protestant Dissenters, as that there might be at sometimes, and at some places, a Veil thrown over an Innocent and retired Conventicle, and that such an Indulgence might be practic'd with less prejudice to the Church, or diminution to the Laws; it might be done so as to look rather like a kind Omission to enquire more strictly, than an allow'd Toleration of that which is against the Rule established.

Such a skilful hand as this is very Necessary in our Circumstances, and the Government by making no sort of Men entirely desperate, does not only secure it self from Villainous attempts, but lays such a Foundation for healing and uniting Laws, when ever a Parliament shall meet, that the Seeds of Differences and Animosities between the several contending sides may (Heaven consenting) be for ever destroy'd.

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## The *Trimmer's* Opinion concerning the Papists.

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**T**O speak of Popery leads me into such a Sea of Matter, that it is not easie to forbear launching into it, being invited by such a fruitful Theme, and by a variety never to be exhausted; but to confine it to the present Subject, I will only say a short word of the Religion it self; of its influences here at this time; and of our *Trimmer's* Opinion in Relation to our manner of living with them.

If a Man would speak Maliciously of this Religion, one may say it is like those Diseases, where as long as one drop of the infection remains, there is still danger of having the whole Mass of Blood corrupted by it. In *Swedeland* there was an absolute cure, and nothing of Popery heard of, till Queen *Christiana*.

*Christiana*, (whether mov'd by Arguments of this or the other World, may not be good Manners to enquire) thought fit to change her Religion and Country, and to live at *Rome*, where she might find better judges of her Virtues, and less ungentle Censures of those Princely Liberties, to which she was sometimes disposed, than she left at *Stockholme*; where the good breeding is as much inferior to that of *Rome* in general, as the Civility of the Religion. The Cardinals having rescued the Church from those Clownish Methods the Fishermen had first introduc'd, and mended that Pattern so effectually, that a Man of that Age, if he should now come into the World, would not possibly know it.

In *Denmark* the Reformation was entire, in some States of *Germany*, as well as *Geneva*, the Cure was universal; but in the rest of the World where the Protestant Religion took place, the Popish humour was too tough to be totally expell'd, and so it was in *England*, tho' the Change was made with all the advantage imaginable to the Reformation, it being Countenanc'd and introduc'd by Legal Authority, and by that means might

might have been perhaps as perfect as in any other Place, if the short Reign of *Edward the 6th*, and the succession of a Popish Queen had not given such advantage to that Religion, that it has subsisted ever since under all the hardships that have been put upon it; it has been a strong Compact Body, and made the more so by these Sufferings; it was not strong enough to prevail, but it was able, with the help of foreign support, to carry on an Interest which gave the Crown trouble, and to make a considerable (not to say dangerous) Figure in the Nation; so much as this could not have been done without some hopes, nor these hopes kept up without some reasonable grounds: In Queen *Elizabeth's* time, the *Spanish* Zeal for their Religion, and the Revenge for 88, gave warmth to the Papists here, and above all the Right of the Queen of *Scots* to succeed, was while she lived sufficient to give them a better prospect of their Affairs: In King *James's* time their hopes were supported by the Treaty of the *Spanish* Match, and his gentleness towards them, which they were ready to interpret more in their own Favour, than was either reasonable or  
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became them, so little tenderness they have, even where it is most due, if the Interest of their Religion comes in competition with it.

As for the late King, tho he gave the most Glorious Evidence that ever Man did of his being a Protestant, yet, by the more than ordinary Influence the Queen was thought to have over him, and it so happening that the greatest part of his Anger was directed against the *Puritans*, there was such an advantage to Men dispos'd to suspect, that they were ready to interpret it a leaning towards Popery, without which handle it was Morally impossible, that the ill-affected part of the Nation could ever have seduc'd the rest into a Rebellion.

That which help'd to confirm many well meaning Men in their Misapprehensions of the King, was the long and unusual intermission of Parliaments; so that every year that pass'd without one, made up a new Argument to increase their Suspicion, and made them presume that the Papists had a principal hand in keeping them off: This rais'd such Heats in Mens Minds, to think that Men who  
were

were obnoxious to the Laws, instead of being punished, should have Credit enough to serve themselves, even at the price of destroying the Fundamental Constitution ; that it broke out into a Flame, which, before it could be quenched, had almost reduc'd the Nation to Ashes.

Amongst the miserable Effects of that unnatural War, none hath been more fatal to us, than the forcing our Princes to breathe in another Air, and to receive the early impressions of a Foreign Education; the Barbarity of the *English*, towards the King and the Royal Family, might very well tempt him to think the better of every thing he found abroad, and might naturally produce more gentleness, at least, towards a Religion by which he was hospitably received, at the same time that he was thrown off and Persecuted by the Protestants, (tho his own Subjects) to aggravate the Offence. The Queen Mother, (as generally Ladies do with Age) grew most devout and earnest in her Religion; and besides, the temporal Rewards of getting larger Subsidies from the *French* Clergy, she had Motives of

of another kind, to perswade her to shew her Zeal; and since by the *Roman* Dispensatory, a Soul converted to the Church is a Sovereign Remedy, and lays up a mighty stock of merit; she was solicitous to secure her self in all Events, and therefore first set upon the Duke of *Glocester*, who depended so much upon her good will, that she might for that reason have been induc'd to believe, the Conquest would not be difficult; but it so fell out, that he either from his own Constancy, or that he had those near him by whom he was otherways advis'd, chose rather to run away from her importunity, than by staying to bear the continual weight of it: It is believ'd she had better success with another of her Sons, who, if he was not quite brought off from our Religion, at least such beginnings were made, as made them very easie to be finish'd; his being of a generous and aspiring Nature, and in that respect, less patient in the drudgery of Arguing, might probably help to recommend a Church to him, that exempts the Laity from the vexation of enquiring; perhaps he might (tho  
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by mistake) look upon that Religion as more favourable to the enlarged Power of Kings, a consideration which might have its weight with a young Prince in his warm blood, and that was brought up in Arms.

I cannot hinder my self from a small digression, to consider with admiration, that the old Lady of *Rome*, with all her wrinkles, should yet have Charms, able to subdue great Princes; so far from handsom, and yet so imperious; so painted, and yet so pretending; after having abus'd, depos'd, and murther'd so many of her Lovers, she still finds others glad and proud of their new Chains; a thing so strange, to indifferent Judges, that those who will allow no other Miracles in the Church of *Rome*, must needs grant that this is one not to be contested; she sits in her Shop, and sells at dear Rates her Rattles and her Hobby-Horses, whilst the deluded World still continues to furnish her with Customers.

But whither am I carried with this Contemplation? it is high time to return to my Text, and to consider the  
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wonderful manner of the Kings coming home again, led by the hand of Heaven, and called by the Voice of his own People, who receiv'd him, if possible, with Joys equal to the Blessing of Peace and Union which his Restauration brought along with it; by this there was an end put to the hopes some might have abroad, of making use of his less happy Circumstances, to throw him into foreign Interests and Opinions, which had been wholly inconsistent with our Religion, our Laws, and all other things that are dear to us; yet for all this, some of those Tinctures and impressions might so far remain, as tho' they were very innocent in him, yet they might have ill effects here, by softning the Animosity which seems necessary to the Defender of the Protestant Faith, in opposition to such a powerful and irreconcilable an Enemy.

You may be sure, that among all the sorts of Men who apply'd themselves to the King at his first coming home, for his Protection, the Papists were not the last, nor, as they fain would have flatter'd themselves, the least welcome; having their past Sufferings, as well as their



ing their present Professions to recommend  
lea- them; and there was something that  
own look'd like a particular Consideration  
ble, of them, since it so happened, that the  
ace Indulgence promised to Dissenters at  
ion *Breda*, was carried on in such a man-  
ere ner, that the Papists were to divide  
ght with them, and tho' the Parliament,  
els notwithstanding its Resignation to the  
in- Crown in all things, rejected with  
ch scorn and anger a Declaration fram'd  
ur for this purpose, yet the Birth and  
er steps of it gave such an alarm, that  
all Mens suspicious once raised, were not  
n- easily laid asleep again.

To omit other things, the breach  
of the Tripple League, and the *Dutch*  
War with its appurtenances, carried  
e- jealousies to the highest pitch imagi-  
e- nable, and fed the hopes of one Party,  
a- and the fears of the Other to such a  
e- degree, that some Critical Revolu-  
e- tions were generally expectad, when  
e the ill success of that War, and the Sa-  
s- crifice *France* thought fit to make of  
, the Papists here, to their own interest  
t abroad, gave them another Check; and  
e the Act of enjoinning the Test to all in  
s Offices, was thought to be no ill Bar-  
gain to the Nation, tho' bought at the  
Price

Price of 1200000 pound, and the Money apply'd to continue the War against the *Dutch*, than which nothing could be more unpopular or less approved. Notwithstanding the discouragements, Popery is a Plant that may be mowed down, but the Root will still remain, and in spite of the Laws, it will sprout up & grow again; especially if it should happen that there should be Men in Power, who in weeding it out of our Garden, will take care to Cherish and keep it alive; and tho' the Law for excluding them from Places of Trust was tolerably kept as to their outward Form, yet there were many Circumstances, which being improved by the quick-sighted Malice of ill affected Men, , did help to keep up the World in their suspicions, and to blow up Jealousies to such a height both in and out of Parliament, that the remembrance of them is very unpleasant, and the Example so extravagant, that it is to be hop'd nothing in our Age like it will be re-attempted; but to come closer to the Case in question, in this Condition we stand with the Papists, what shall now be done according to our *Trimmer's* Opinion, in order to the better Bear

Bearing this grievance, since as I have said before, there is no hopes of being entirely free from it; Papists we must have among us, and if their Religion keep them from bringing honey to the Hive, let the Government try at least by gentle means to take away the Sting from them. The first Foundation to be laid is, that a distinct Consideration is to be had of the Popish Clergy, who have such an eternal Interest against all accommodation, that it is a hopeless thing to propose any thing to them less than all; their Stomachs have been set for it ever since the Reformation, they have pinned themselves to a Principle that admits no mean: they believe Protestants will be damn'd, and therefore by an extraordinary Effect of Christian Charity, they would destroy one half of *England* that the other might be saved; then for this World, they must be in possession for God Almighty, to receive his Rents for him, not to accompt till the Day of Judgment, which is a good kind of Tenure, and ye cannot well blame the good Men, that will stir up the Laity to run any hazard in order to the getting them restor'd. What is it to the

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Priest,

Priest, if the deluded Zealot undoes himself in the Attempt? he sings Masses as jollily, and with as good a Voice at *Rome* or *St. Omers* as ever he did; is a single Man, and can have no wants but such as may be easily supply'd, yet that he may not seem altogether insensible, or ungrateful to those that are his Martyrs, he is ready to assure their Executors, and if they please, will procure a Grant *sub Annulo Piscatoris*, that the good Man by being changed, has got a good Bargain, and sav'd the singing of some hundred of years, which he would else have had in Purgatory. There's no Cure for this Order of Men, no Expedient to be propos'd, so that tho' the utmost severity of the Laws against them, may in some sort be mitigated, yet no Treaty can be made with Men who in this Case have left themselves no free Will, but are so muffled by Zeal, tyed by Vows, and kept up by such unchangeable Maxims of the Priesthood, that they are to be left as desperate Patients, and look'd upon as Men that will continue in an Eternal state of Hostility, till the Nation is entirely subdued to them. It is then only the Lay Papists that are capable of being treated with, and we are to examine

of what temper they are, and what Arguments are the most likely to prevail upon them, and how far 'tis advisable for the Government to be Indulgent to them; the Lay Papists generally keep their Religion, rather because they will not break Company with those of their Party, than out of any settled Zeal that hath Root in them; most of them do by the Mediation of the Priests Marry amongst one another, to keep up an ignorant Position by hearing only one side; others by a mistake look upon it as the Escutcheons of the more Antient Religion of the two; and as some Men of a good Pedigree, will despise meaner Men, tho' never so much superior to them by Nature, so these undervalue Reformation as an Upstart, and think there is more Honour in supporting an old Errour, than in embracing what seems to them to be a new Truth; the Laws have made them Men of Pleasure, by excluding them from Publick Business, and it happens well they are so, since they will the more easily be perswaded by Arguments of Ease and Conveniency to them; they have not put off the Man in general, nor the *Englishman* in particular, those who in the late Storm



against them went into other Countries, tho they had all the Advantage that might recommend them to a good Reception, yet in a little time they chose to steal over again, and live here with hazard, rather than abroad with security. There is a Smell in our Native Earth, better than all the Perfumes in the East; there is something in a Mother, tho never so Angry, that the Children will more Naturally trust Her, than the Studied Civilities of Strangers, let them be never so Hospitable; therefore 'tis not adviseable, nor agreeing with the Rules of Governing Prudence, to provoke Men by hardships to forget that Nature, which else is sure to be of our side.

When these Men by fair Usage are put again into their right Senses, they will have quite differing Reflections from those which Rigour and Persecution had raised in them: A Lay Papist will first consider his Abby-Lands which notwithstanding whatever has or can be alledged, must sink considerably in the Value, the moment that Popery prevails; and it being a disputable Matter, whether Zeal might not in a little time get the better

the Law in that case ; a considering Man will admit that as an Argument to perswade him, to be content with things as they are, rather than run this or any other hazard by Change, in which perhaps he may have no other Advantage, than that his new humble Confessor may be rais'd to a Bishoprick, and from thence look down superciliously upon his Patron, or which is worse, run to take Possession for God Almighty of his Abby, in such a manner as the usurping Landlord (as he will then be called) shall hardly be admitted to be so much as a Tenant to his own Lands, lest his Title should prejudice that of the Church, which will then be the Language ; he will think what disadvantage 'tis to be looked upon as a separate Creature, depending upon a Foreign Interest and Authority, and for that reason, expos'd to the Jealousie and Suspicion of his Country-men ; he will reflect what Incumbrance it is to have his House a Pasture for hungry Priests to graze in, which have such a never-failing Influence upon the Foolish, which is the greatest part of every Man's Family, that a Man's Dominion, even over his own

Children, is mangled and divided, if not totally undermin'd by them; then to be subject to what Arbitrary Taxes the Popish Convocations shall impose upon them for the carrying on the Common Interest of that Religion, under Penalty of being mark'd out for half Hereticks by the rest of the Party; to have no share in Business, • no opportunity of shewing his own Value to the World; to live at the best an useless, and by others to be thought a dangerous Member of the Nation where he is born, is a burthen to a generous Mind that cannot be taken off by all the Pleasure of a lazy unmanly life, or by the nauseous enjoyment of a dull Plenty, that produceth no good for the Mind, which will be considered in the first place by a Man that has a Soul; when he shall think, that if his Religion, after his wading through a Sea of Blood, come at last to prevail, it would infinitely lessen, if not entirely destroy the Glory, Riches, Strength and Liberty of his own Country. And what a Sacrifice is this to make to *Rome*, where they are wise enough to wonder there should be such Fools in the World, as to venture, struggle, and contend, nay, even

even die Martyrs for that which, should it succeed; would prove a Judgment instead of a Blessing to them; he will conclude that the advantages of throwing some of their Children back again to God Almighty when they have too many of them, are not equal to the Inconveniencies they may either feel or fear, by continuing their separation from the Religion established.

Temporal things will have their weight in the World, and tho Zeal may prevail for a time, and get the better in a Skirmish, yet the War ends generally on the side of Flesh and Blood, and will do so till Mankind is another thing than it is at present: And therefore a wise Papist in cold Blood, considering these and many other Circumstances, which 'twill be worth his pains to see if he can unmuffle himself from the Mask of Infallibility, will think it reasonable to set his imprison'd Senses at Liberty, and that he has a right to see with his own Eyes, hear with his own Ears, and judge by his own Reason; the consequence of which might probably be, that weighing things in a right Scale, and seeing them in their true Colours, he would distinguish

between the merit of suffering for a good Cause, and the foolish ostentation of drawing inconveniencies upon himself; and therefore will not be unwilling to be convinc'd that our Protestant Creed may make him happy in the other World, and the easier in this. A few of such wise Profelytes would by their Example draw so many after them, that the Party would insensibly melt away, and in a little time, without any angry word, we should come to an Union, that all Good Men would have Reason to rejoyce at; but we are not to presume upon these Conversions, without preparing Men for them by kind and reconciling Arguments; nothing is so against our Nature, as to believe those can be in the right who are too hard upon us; there is a deformity in every thing that doth us hurt, it will look scurvily in our Eye while the smart continues, and a Man must have an extraordinary Measure of Grace, to think well of a Religion that reduces him and his Family to Misery; in this respect our *Trimmer* would consent to the mitigation of such Laws as were made, (as it's said King *Henry VIII.* got Queen *Elizabeth* <sup>b</sup>)  
in



in a heat against *Rome* : It may be said that even States as well as private Men are subject to Passion ; a just indignation of a villainous Attempt produces at the same time such Remedies, as perhaps are not without some mixture of Revenge, and therefore tho time cannot Repeal a Law, it may by a Natural Effect soften the Execution of it ; there is less danger to Rouse a Lion when at Rest, than to awake Laws that were intended to have their time of Sleeping, nay more than that, in some cases their Natural periods of Life, dying of themselves without the Solemnity of being revok'd, any otherwise than by the common consent of Mankind, who do cease to Execute, when the Reasons in great Measure fail that first Created and Justify'd the Rigour of such unusual Penalties.

Our *Trimmer* is not eager to pick out some places in History against this or any other Party ; quite contrary, is very solicitous to find out any thing that may be healing, and tend to an Agreement ; but to prescribe the means of this Gentleness so as to make it effectual, must come from the only place that can furnish Remedies for this

Cure, viz. a Parliament; in the mean time, it is to be wished there may be such a mutual calmness of Mind, as that the Protestants might not be so jealous, as still to smell the Match that was to blow up the King, and both Houses in the Gunpowder Treason, or to start at every appearance of Popery, as if it were just taking Possession. On the other side, let not the Papists suffer themselves to be led by any hopes, tho never so flattering, to a Confidence or Ostentation which must provoke Men to be less kind to them; let them use Modesty on their sides, and the Protestants Indulgence on theirs; and by this means there will be an overlooking of all Venial Faults, a tacit connivance at all things that do not carry Scandal with them, and would amount to a kind of Natural Dispensation with the the severe Laws, since there would be no more Accusers to be found, when the occasions of Anger and Animosity are once remov'd; let the Papists in the mean time remember, that there is a respect due from all lesser numbers to greater, a deference to be paid by an Opinion that is Exploded, to one that is Establish-  
ed;

ed; such a Thought well digested will have an influence upon their Behaviour, and produce such a Temper as must win the most eager Adversaries out of their ill Humour to them, and give them a Title to all the Favour that may be consistent with the Publick Peace and Security.

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## The *Trimmer's* Opinion in Relation to things abroad.

THE World is so compos'd, that it is hard, if not impossible, for a Nation not to be a great deal involv'd in the fate of their Neighbours, and tho by the felicity of our Scituation, we are more Independant than any other People, yet we have in all Ages been concern'd for our own sakes in the Revolutions abroad. There was a time when *England* was the over-balancing

lancing Power of Christendom, and that either by Inheritance or Conquest, the better part of *France* receiv'd Laws from us; after that we being reduc'd into our own Limits, *France* and *Spain* became the Rivals for the Universal Monarchy, and our third Power, tho in it self less than either of the other, hapned to be Superiour to any of them, by that choice we had of throwing the Scales on that side to which we gave our Friendship. I do not know whether this Figure did not make us as great as our former Conquest, to be a perpetual Umpire of two great contending Powers, who gave us all their Courtship, and offer'd all their Incense at our Altar, whilst the Fate of either Prince seemed to depend upon the Oracles we delivered; for the King of *England* to sit on his Throne, as in the Supream Court of Justice, to which the two great Monarchs appeal, pleading their Cause, and expecting their Sentence. declaring which side was in the right, or at least if we pleas'd which side should have the better of it, was a piece of Greatness which was peculiar to us, and no wonder if we endeavour

to preserve it, as we did for a considerable time, it being our Safety, as well as Glory, to maintain it; but by a Fatality upon our Councils, or by the refin'd Policy of this latter Age, we have thought fit to use industry to destroy this mighty Power, which we have so long enjoyed; and that equality between the Two Monarchs, which we might for ever have preserved, has been chiefly broken by us, whose Interest it was above all others to maintain it; when one of them, like the overflowing of the Sea, had gained more upon the other than our convenience, or indeed our safety, would allow; instead of mending the Banks, or making new ones, we our selves with our own hands helpt to cut them, to invite and make way for a farther Inundation. *France* and *Spain* have had their several turns in making use of our Mistakes, and we have been formerly as deaf to the Instances of the then weaker part of the World to help them against the House of *Austria*, as we can now be to the Earnestness of *Spain*, that we would assist them against the Power of *France*. *Gondamar* was as sawcy, and as powerful too in King *James*



*James* his Court, as any French Ambassadour can have been at any time since, when men talkt as wrong then on the *Spanish* side, and made their Court by it, as well as any can have done since by talking as much for the *French*; so that from that time, instead of weighing in a wise Balance the power of either Crown, it looks as if we had learnt only to weigh the Pensions, and take the heaviest.

It would be tedious, as well as unwelcome, to recapitulate all our wrong steps, so that I will go no farther than the King's Restauration, at which time the Balance was on the side of *France*, and that by the means of *Cromwell*, who for a separate Interest of his own had sacrificed that of the Nation, by joining with the stronger side, to suppress the Power of *Spain*, which he ought to have supported. Such a Method was natural enough to an Usurper, and shew'd he was not the Lawful Father of the People, by his having so little care of them; and the Example coming from that hand, one would think should, for that Reason, be less likely to be follow'd. But to go on, home comes the King, followed with Court-

Courtships from all Nations abroad, of which some did it not only to make them forget how familiarly they had us'd him when he was in other Circumstances, but to bespeak the Friendship of a Prince, who, besides his other Greatness, was yet more considerable by being re-established by the love of his people. *France* had an Interest either to dispose us to so much good will, or at least to put us into such a Condition, that we might give no Opposition to their Designs; and *Flanders* being a perpetual Object in their Eye, a lasting Beauty for which they have an incurable passion, and not being kind enough to consent to them, they meditated to commit a Rape upon her, which they thought would not be easie to do, whilst *England* and *Holland* were agreed to rescue her, when-ever they should hear her cry out for help to them; to this end they put in practice Seasonable and Artificial Whispers, to widen things between us, and the States. *Amboyna* and the Fishery must be talk'd of here; the freedom of the Seas, and the preservation of Trade must be insinuated there; and there being combustible matter on both sides, in a little time

time it took Fire, which gave those that kindled it, sufficient cause to smile and hug themselves, to see us both fall into the Net they had laid for us. And it is observable and of good example to us, if we will take it, That their Design being to set us together at Cuffs to weaken us, they kept themselves Lookers on till our Victories began to break the Balance; then the King of *France*, like a wise Prince, was resolved to support the beaten side, and would no more let the Power of the Sea, than we ought to suffer the Monarchy of *Europe*, to fall into one hand: In pursuance to this, he took part with the *Dutch*, and in a little time made himself Umpire of the Peace between us; some time after, upon pretence of his Queen's Title to part of *Flanders*, by Right of Devolution, he falls into it with a mighty Force, for which the *Spaniards* was so little prepared, that he made a very swift Progress, and had such a Torrent of undisputed Victory, that *England* and *Holland*, tho the Wounds they had given one another were yet green, being struck with the apprehension of so near a danger to them, thought it necessary, for their  
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own defence, to make up a sudden League, into which *Sweden* was taken to interpose for a Peace between the two Crowns.

This had so good an effect, that *France* was stopt in its Career, and the Peace of *Aix le Chapelle* was a little after concluded. 'Twas a forc'd putt; and tho' *France* wisely dissembled their inward dissatisfaction, yet from the very moment they resolv'd to unty the Triple knot, whatever it cost them; for his Christian Majesty, after his Conquering Meals, ever rises with a stomach, and he lik'd the Pattern so well, that it gave him a longing desire to have the whole Piece. Amongst the other means used for the attaining this end, the sending over the Dutchess of *Orleans*, was not the least powerful; she was a very welcome Guest here, and her own Charms and Dexterity joined with other Advantages, that might help her perswasions, gave her such an Ascendant, that she could hardly fail of success. One of the Preliminaries of her Treaty, tho' a trivial thing in it self, yet was considerable in the consequence, as very small circumstances often are in relation to the

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Government of the World. About this time a general Humour, in opposition to *France*, had made us throw off their Fashion, and put on Vests, that we might look more like a distinct People, and not be under the servility of imitation, which ever pays a greater deference to the Original, than is consistent with the Equality all Independent Nations should pretend to; *France* did not like this small beginning of ill Humours, at least of Emulation, and wisely considering that it is a natural Introduction first to make the World their Apes, that they may be afterwards their Slaves. It was thought that one of the Instructions Madam brought along with her, was to laugh us out of these Vests, which she performed so effectually, that in a moment, like so many Footmen who had quitted their Masters Livery, we all took it again, and returned to our old Service; so that the very time of doing it gave a very critical Advantage to *France*, since it lookt like an Evidence of our returning to their Interest, as well as to their Fashion, and would give such a distrust of us to our new Allies, that it might facilitate the dissolution



lution of the knot, which tied them so within their bounds, that they were very impatient till they were freed from the restraint.

But the Lady had a more extended Commission than this, and without doubt we double-laid the Foundation of a new strict Alliance, quite contrary to the other, in which we had been so lately engag'd. And of this there were such early appearances, that the World began to look upon us as falling into Apostacy from the common Interest. Notwithstanding all this, *France* did not neglect at the same time to give good words to the *Dutch*, and even to feed them with hopes of supporting them against us, when on a sudden, that never to be forgotten Declaration of War against them comes out, only to vindicate his own Glory, and to revenge the Injuries done to his Brother in *England*, by which he became our Second in this Duel; so humble can this Prince be, when at the same time he does more Honour than we deserve, he lays a greater share of the blame upon our Shoulders, than did naturally belong to us; the particulars of that War, our part in it while we

staid

staid in, and when we were out of breath, our leaving the *French* to make an end of it, are things too well known to make it necessary, and too unwelcome in themselves to incite me to repeat them; only the wisdom of *France* is in this to be observ'd, That when we had made a separate Peace, which left them single to oppose the united Force of the Confederates, they were so far from being angry, that they would not shew so much as the least coldness, hoping to get as much by our Mediation for a Peace, as they would have expected from our Assistance in the War, our Circumstances at that time considered. This seasonable piece of Indulgence in not reproaching us, but rather allowing those Necessities of State which we gave for our Excuse, was such an engaging Method, that it went a great way to keep us still in their Chains, when, to the Eye of the World, we had absolutely broke loose from them: And what pass'd afterwards at *Nimeguen*, tho the Kings Neutrality gave him the outward Figure of a Mediator, it appear'd that his Interposition was extremely suspected of Partiality by the Confederates, who  
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upon that Ground did both at and before the Conclusion of that Treaty, treat his Ministers there with a great deal of neglect. In this Peace, as well as that in the *Pirenean* and *Aix le Chapelle*, the King of *France*, at the Moment of making it, had the thought of breaking it; for a very little time after he broach'd his Pretensions upon *Alost*, which were things that if they had been offer'd by a less formidable hand, would have been smiled at; but ill Arguments being seconded by good Armies, carry such a power with them, that naked sense is a very unequal Adversary. It was thought that these airy Claims were chiefly rais'd with the prospect of getting *Luxemburg* for the Equivalent; and this Opinion was confirm'd by the blocking it up afterwards, pretending to the Country of *Chimay*, that it might be entirely surrounded by the French Dominions, and it was so pressed that it might have fallen in a little time, if the King of *France* had not sent Orders to his Troops to retire, and his Christian Generosity which was assign'd for the reason of it, made the World smile, since it is seen how differently his de-  
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vout Zeal works in *Hungary*: that specious Reason was in many respects ill-tim'd, and *France* it self gave it so faintly, that at the very time it look'd out of Countenance; the true ground of his Retiring is worth our observation; for at the instance of the Confederates, Offices were done, and Memorials given, but all ineffectual till the word *Parliament* was put into them; that powerful word had such an effect, that even at that distance it rais'd the Siege, which may convince us of what efficacy the King of *England's* words are, when he will give them their full weight, and threaten with his *Parliament*; it is then that he appears that great Figure we ought to represent him in our Minds, the Nation his Body, he the Head, and joined with that Harmony, that every word he pronounces is the Word of a Kingdom: Such words, as appears by this Example, are as effectual as Fleets and Armies, because they can create them, and without this his word sounds abroad like a faint Whisper, that is either not heard, or (which is worse) not minded. But tho *France* had made this step of forced Compliance, it did not mean to leave  
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off the pursuit of their pretensions; and therefore immediately proposed the Arbitration to the King; but it appear'd, that notwithstanding his *Merit* towards the Confederates, in saving *Luxemburgh*, the remembrances of what had passed before, had left such an ill taste in their *Mouths*, that they could not Relish our being put into a Condition to dispose of their Interests, and therefore declin'd it by insisting upon a general Treaty, to which *France* has ever since continued to be averse; our great earnestness also to perswade the Confederates to consent to it, was so unusual, and so suspicious a method, that it might naturally make them believe, that *France* spake to them by our *Mouth*, and for that Reason, if there has been no other, might hinder the accepting it; and so little care hath been taken to cure this, or other Jealousies the Confederates may have entertain'd, that quite contrary, their *Ministers* here every day take fresh Alarms, from what they observe in small, as well as in greater Circumstances; and they being apt both to take and improve apprehensions of this kind, draw such Inferences from them, as make them entirely despair of us. Thus



Thus we now stand, far from being Innocent Spectators of our Neighbours Ruine, and by a fatal mistake forgetting what a Certain Fore-runner it is to our own; and now it's time our *Trimmer* should tell something of his Opinion, upon this present State of things abroad; he first professes to have no Bias, either for or against *France*, and that his thoughts are wholly directed by the Interest of his own Country; he allows, and has read that *Spain* used the same Methods, when it was in its height, as *France* doth now, and therefore tis not Partiality that moves him; but the just fear which all reasonable Men must be possess'd with, of an overgrowing Power; *Ambition* is a devouring Beast, when it hath swallow'd one Province, instead of being cloyed, it has so much the greater *Stomach* to another, and being fed, becomes still the more hungry; so that for the Confederates to expect a security from any thing but their own united strength, is a most miserable fallacy; and if they cannot resist the *Incroachments* of *France* by their Arms, it is in vain for them to dream of any other means of preservation; it would have the better grace, besides

sides the saving so much Blood and Ruin, to give up all at once; make a Present of themselves, to appease this haughty Monarch, rather than be whisper'd, flatter'd, or cozened out of their liberty. Nothing is so soft as the first applications of a greater Prince, to engage a weaker, but that smiling Countenance is but a Vizard, it is not the true Face; for as soon as their turn is serv'd, the Courtship flies to some other Prince or State, where the same part is to be acted over again, leaves the old mistaken Friend, to Neglect and Contempt, and like an insolent Lover to a Cast off Mistress, Reproaches her with that Infamy, of which he himself was the Author. *Sweden, Bavaria, Palatine, &c.* may by their Fresh Examples, teach other Princes what they are reasonably to expect, and what Snakes are hid under the Flowers the Court of *France* so liberally throws upon them, whilst they can be useful. The various Methods and deep Intrigues, with the differing Notes in several Countries, do not only give suspicion, but assurance that every thing is put in Practice, by which Universal Monarchy may be obtained. Who can reconcile the withdrawing of his

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Troops

Troops from *Luxenburg*, in consideration of the War in *Hungary*, which was not then declared, and presently after encouraging the *Turk* to take *Vienna*, and consequently to destroy the Empire? Or who can think that the Persecution of the Poor Protestants of *France*, will be accepted of God, as an Attonement for hazarding the loss of the whole Christian Faith? Can he be thought in earnest, when he seem'd to be afraid of the *Spaniards*, and for that reason must have *Luxenburg*, and that he cannot be safe from *Germany*, unless he is in possession of *Strasburg*? All Injustice and Violence must in it self be grievous, but the aggravations of supporting 'em by false Arguments, and insulting Reasons, has something in it yet more provoking, than the Injuries themselves; and the World has ground enough to apprehend, from such a Method of arguing, that even their Senses are to be subdu'd as well as their Liberties. Then the variety of Arguments used by *France* in several Countries is very observable: In *England* and *Denmark*, nothing insisted on but the Greatness and Authority of the Crown; on the other side, the Great Men in *Poland* are commended, who differ in Opinion

pinion with the King, and they argue like Friends to the Priviledge of the Dyet, against the separate Power of the Crown: In *Sweden* they are troubled that the King should have chang'd something there of late, by his single Authority, from the antient and settled Authority and Constitutions: at *Ratisbone*, the most Christian Majesty taketh the Liberties of all the Electors, and free States, into his immediate protection, and tells them the Emperour is a dangerous Man, an aspiring Hero, that would infallibly devour them, if he was not at hand to resist him on their behalf; but above all in *Holland*, he has the most obliging tendernefs for the *Common-wealth*, and is in such disquiets, lest it should be invaded by the Prince of *Orange*, that they can do no less in gratitude, than undo themselves when he bids them, to show how sensible they are of his excessive good Nature; yet in spight of all these Contradictions, there are in the World such refin'd *States-men*, as will upon their Credit affirm the following Paradoxes to be real truth; first that *France* alone is sincere and keeps its Faith, and consequently

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that it is the only Friend we can rely upon; that the King of *France*, of all Men living, has the least mind to be a Conqueror; that he is a sleepy, tame Creature, void of all Ambition, a poor kind of a Man, that has no farther thoughts than to be quiet; that he is charm'd by his Friendship to us, that it is impossible he should ever do us hurt, and therefore tho *Flanders* was lost, it would not in the least concern us; that he would fain help the Crown of *England* to be absolute, which would be to take pains to put it into a condition to oppose him, as it is, and must be our Interest, as long as he continues in such an overballancing Power and Greatness.

Such a Creed as this, if once receiv'd, might prepare our belief for greater things, and as he that taught Men to eat a Dagger, began first with a Penknife; so if we can be prevail'd with to digest the smaller Mistakes, we may at last make our stomachs strong enough for that of Transubstantiation. Our *Trimmer* cannot easily be converted out of his senses by these State Sophisters, and yet he has no such peevish Obstinacy as to reject all Cor-  
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respondence with *France*, because we ought to be apprehensive of the too great power of it ; he would not have the Kings Friendship to the Confederates extended to the involving him in any unreasonable or dangerous Engagements, neither would he have him lay aside the consideration of his better establishment at home, out of his excessive Zeal to secure his Allies abroad ; but sure there might be a Mean between these two opposite Extreams, and it may be wish'd that our Friendship with *France* should at least be so bounded, that it may consist with the humour as well as the interest of *England*. There is no Woman but has the fears of contracting too near an intimacy with a much greater Beauty, because it exposes her too often to a Comparison that is not advantageous to her ; and sure it may become a Prince to be as jealous of his Dignity, as a Lady can be of her good looks, and to be as much out of Countenance, to be thought an humble Companion to so much a greater Power ; to be always seen in an ill Light, to be so darkned by the brightness of a greater Star, is somewhat mortifying ; and

when *England* might ride Admiral at the head of the Confederates, to look like the Kitching-Yatch to the Grand *Louis*, is but a scurvy Figure for us to make in the Map of *Christendom*; it would rise up in our *Trimmer's* stomach, if ever (which God forbid) the power of calling and intermitting Parliaments here, should be transferred to the Crown of *France*, and that all the opportunities of our own settlements at home should give way to their Projects abroad; and that our Interest should be so far sacrific'd to our Compliance, that all the Omnipotence of *France* can never make us full amends for it. In the mean time, he shrinks at the dismal prospect he can by no means drive away from his thoughts, that when *France* has gather'd all the fruit arising from our Mistakes, and that we can bear no more with them, they will cut down the Tree and throw it into the fire; for all this while, some Superfine States-Men, to comfort us, would fain perswade the World that this or that accident may save us, and for all that is or ought to be dear to us, would have us to rely wholly upon Chance, not considering that Fortune is Wis-  
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doms Creature, and that God Almighty loves to be on the Wisest as well as the Strongest side; therefore this is such a miserable Shift, such a shameful Evasion, that they would be laught to death for it, if the ruining Consequence of this Mistake did not more dispose Men to rage, and a detestation of it.

Our *Trimmer* is far from Idolatry in other things, in one thing only he comes near it, his Country is in some degree his Idol; he does not Worship the Sun, because 'tis not peculiar to us, it rambles about the World, and is less kind to us than others; but for the Earth of *England*, tho' perhaps inferior to that of many places abroad, to him there is Divinity in it, and he would rather dye, than see a piece of *English* Glass trampled down by a Foreign Trespasser: he thinks there are a great many of his mind, for all Plants are apt to taste of the Soyl in which they grow, and we that grow here, have a Root that produces in us a Stalk of English Juice, which is not to be changed by grafting or foreign infusion; and I do not know whether any thing less will prevail, than the Modern Experiment,

ment, by which the Blood of one Creature is transfitted into another ; according to which, before the *French* can be let into our Bodies, every drop of our own must be drawn out of them.

Our *Trimmer* cannot but lament, that by a Sacrifice too great for one Nation to another, we should be like a rich Mine, made useless only for want of being wrought, and that the Life and Vigour which should move us against our Enemies is miserably apply'd to tear our own Bowels; that being made by our happy scituation, not only safer, but if we please greater too, than other Countries which far exceed us in extent ; that having Courage by Nature, Learning by Industry, and Riches by Trade, we should corrupt all these Advantages, so as to make them insignificant, and by a fatality which seems peculiar to us, misplace our active rage one against another, whilst we are turn'd into Statues on that side where lies our greatest danger ; to be unconcern'd not only at our Neighbours ruine but our own, and let our Island lye like a great Hulk in the Sea, without Rudder or Sail, all the Men cast away in her, or as if we were all Children in a great Cradle, and rockt asleep to a foreign Tune. I

I say when our *Trimmer* representeth to his Mind, our Roses blasted and discolour'd, whilst the Lillies Triumph and grow Insolent, upon the Comparison; when he considers our own once flourishing Lawrel, now withered and dying, and nothing left us but a remembrance of a better part in History, than we shall make in the next Age; which will be no more to us than an Escutcheon hung upon our Door when we are dead; when he foresees from hence, growing Infamy from abroad, confusion at home, and all this without the possibility of a Cure, in respect of the voluntary fetters good Men put upon themselves by their Allegiance without a good measure of preventing Grace, he would be tempted to go out of the World like a *Roman* Philosopher, rather than endure the burthen of Life under such a discouraging Prospect, But Mistakes, as all other things, have their Periods, and many times the nearest way to Cure, is not to oppose them, but stay till they are crush'd with their own weight: for Nature will not allow any thing to continue long that is violent; violence is a wound, and as a wound, must be curable in a little time



time, or else 'tis Mortal ; but a Nation comes near to be Immortal, therefore the wound will one time or another be cured, tho perhaps by such rough Methods , if too long forborn, as may even make the best Remedies we can prepare, to be at the same time a Melancholly Contemplation to us ; there is but one thing (God Almightyes Providence excepted) to support a Man from sinking under these afflicting thoughts, and that is the hopes we draw singly from the King himself, without the mixture of any other consideration.

Tho the Nation was lavish of their Kindness to him at his first coming, yet thereremains still a stock of Warmth in Mens Hearts for him.

Besides the good Influences of his happy Planet are not yet all spent, and tho the Stars of Men past their youth are generally declining, and have less Force, like the Eyes of decaying Beauties, yet by a Blessing peculiar to himself, we may yet hope to be sav'd by his Autumnal Fortune : He has something about him that will draw down a healing Miracle for his and our Deliverance ; a Prince which seems fitted  
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for such an offending Age, in which Mens Crimes have been so general, that the not forgiving his People has been the destroying of them, whose Gentleness gives him a natural Dominion that hath no bounds, with such a noble mixture of Greatness and Condescension, an engaging Look, that disarms Men of their ill Humours, and their Resentments; something in him that wanteth a Name, and can be no more defined than it can be resisted; a Gift of Heaven, of its last finishing, where it will be peculiarly kind; the only Prince in the World that dares be familiar, or that has right to triumph over those forms which were first invented to give awe to those who could not judge, and to hide Defects from those that could; a Prince that has exhausted himself by his Liberality, and endangered himself by his Mercy; who out-shines by his own Light and natural Virtues all the varnish of studied Acquisitions; his Faults are like Shades to a good Picture, or like Allay to Gold, to make it the more useful, he may have some, but for any Man to see them through so many reconciling Virtues, is a Sacrilegious piece of of ill nature, of which

which no generous Mind can be guilty ; a Prince that deserves to be lov'd for his own sake, even without the help of a Comparison ; our Love, our Duty, and our Danger, all join to cement our Obedience to him ; in short, whatever he can do, it is no more possible for us to be angry with him, than with a Bank that secures us from the raging Sea, the kind Shade that hides us from the scorching Sun, the welcom Hand that reaches us a Reprieve, or with the Guardian-Angel. that rescues our Souls from the devouring Jaws of wretched Eternity.

## CONCLUSION.

**T**O Conclude, our *Trimmer* is so fully satisfy'd of the Truth of these Principles, by which he is directed, in reference to the Publick, that he will neither be Hectors and Threatned, Laught, nor Drunk cut of them ; and instead of being converted by the Arguments of his Adversaries to their Opinions, he is very much confirmed in his own by them ; he professes solemnly that were it in his Power to chuse,

chuse, he would rather have his Ambition bounded by the Commands of a Great and Wise Master, than let it range with a Popular Licence, tho' crown'd with success; yet he cannot commit such a Sin against the glorious thing call'd Liberty, nor let his Soul stoop so much below it self, as to be content without repining to have his Reason wholly subdu'd, or the Privilege of Acting like a sensible Creature, torn from him by the imperious Dictates of unlimited Authority, in what hand soever it happens to be plac'd. What is there in this that is so Criminal, as to deserve the Penalty of that most singular Apothegme, *A Trimmer is worse than a Rebel*? What do angry Men ail to rail so against Moderation, do's it not look as if they were going to some very scurvy Extreme, that is too strong to be digested by the more considering part of Mankind? These Arbitrary Methods, besides the injustice of them, are (God be thanked) very unskilful too, for they fright the Birds, by talking so loud, from coming into the Nets that are laid for them; and when Men agree to rattle a House, they seldom give warning, or blow a Trum-

Trumpet ; but there are some small States-Men, who are so full charg'd with their own Expectations, that they cannot contain.

And kind Heaven by sending such a seasonable Curse upon their undertakings, has made their ignorance an Antidote against their Malice ; some of these cannot treat peaceably, yielding will not satisfy them, they will have Men by storm ; there are others, that must have Plots, to make their Service more necessary, and have an Interest to keep them alive, since they are to live upon them ; and perswade the King to retrench his own Greatness, so as to shrink into the head of a Party, which is the betraying him into such an Unprincipely mistake, and to such a wilful diminution of himself, that they are the last Enemies he ought to allow himself to forgive ; such Men, if they could, would prevail with the Sun to shine only upon them and their Friends, and to leave all the rest of the World in the dark ; this is a very unusual Monopoly, and may come within the Equity of the Law, which makes it Treason to Imprison the King, when such unfitting bounds are put to his Favour, and he

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confin'd to the narrow limits of a particular set of Men, that would inclose him; these Honest and only Loyal Gentlemen, if they may be allow'd to bear Witness for themselves, make a King their Engine, and degrade him into a property at the very time that their Flattery would make him believe they paid Divine Worship to him; besides these there is a flying Squadron on both sides, that are afraid the World should agree, small dabblers in Conjuring, that raise angry Apparitions to keep Men from being reconcil'd, like Wasps that fly up and down, buz and sting to keep Men unquiet; but these Insects are commonly short-liv'd Creatures, and no doubt in a little time Mankind will be rid of them; they were Gyants at least who fought once against Heaven, but for such Pigmies as these to contend against it, is such a provoking Folly, that the insolent Bunglers ought to be laught and hist out of the World for it; they should consider there is a Soul in that great body of the People, which may for a time be drowzy and unactive, but when the Leviathan is rouz'd, it moves like an angry Creature, and will neither be convinc'd nor resist-

resisted : the People can never agree to shew their united Powers, till they are extremely tempted and provoked to it, so that to apply Cupping-Glasses to a great Beast naturally dispos'd to sleep, and to force the Tame thing whether it will or no to be Valiant, must be learnt out of some other Book than *Machiavil*, who would never have prescribed such a propostitious Method. It is to be remembred, that if Princes have Law and Authority on their sides, the People on theirs may have Nature, which is a formidable Adversary ; Duty, Justice, Religion, nay, even Humane Prudence too, bids the People suffer any thing rather than resist ; but uncorrected Nature, where e're it feels the smart will run to the nearest Remedy, Mens Passions in this Case are to be consider'd as well as their Duty, let it be never so strongly enforc'd, for if their Passions are provok'd, they being as much a part of us as our Limbs, they lead Men into a short way of Arguing, that admits no distinction, and from the foundation of Self-Defence, they will draw Inferences, that will have miserable effects upon the quiet of a Government.

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Our *Trimmer* therefore dreads a general discontent, because he thinks it differs from a Rebellion, only as a Spotted Fever does from the Plague, the same Species under a lower degree of Malignity; it works several ways, sometimes like a slow Poyson that has its Effects at a great distance from the time it was given, sometimes like dry Flax prepared to catch at the first Fire, or like Seed in the Ground ready to sprout upon the first Shower; in every shape 'tis fatal, and our *Trimmer* thinks no pains or precaution can be so great as to prevent it.

In short he thinks himself in the right, grounding his Opinion upon that Truth, which equally hates to be under the Oppressions of wrangling Sophistry of the one hand, or the short dictates of mistaken Authority on the other.

Our *Trimmer* adores the Goddess Truth, tho' in all Ages she has been scurvily used, as well as those that Worshipped her; 'tis of late become such a ruining Virtue, that Mankind seems to be agreed to commend and avoid it; yet the want of Practice which Repeals the other Laws, has no influence upon the Law of Truth, because  
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it has root in Heaven, and an Intrinsic value in it self, that can never be impaired; she shews her Greatness in this, that her Enemies even when they are successful are asham'd to own it; nothing but Power full of Truth has the prerogative of Triumphant, not only after Victories, but in spite of them, and to put Conquest herself out of Countenance; she may be kept under and suppress, but her Dignity still remains with her, even when she is in Chains; Falshood with all her Impudence, has not enough to speak ill of her before her Face, such Majesty she carries about her, that her most prosperous Enemies are fain to whisper their Treason; all the Power upon Earth can never extinguish her, she has lived in all Ages; and let the Mistaken Zeal of prevailing Authority, Christen any opposition to it, with what Name they please, she makes it not only an ugly and unmannerly, but a dangerous thing to persist; she has lived very retired indeed, nay sometime so buried, that only some few of the discerning part of Mankind could have a Glimpse of her; with all that she has Eternity in her, she knows not how to dye, and from  
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the darkest Clouds that shade and cover her, she breaks from time to time with Triumph for her Friends, and Terrour to her Enemies.

Our *Trimmer* therefore inspired by this Divine Virtue, thinks fit to conclude with these Assertions, That our Climate is a *Trimmer*, between that part of the World where men are Roasted, and the other where they are Frozen; That our Church is a *Trimmer*, between the Phrenzy of Pantonick Visions, and the Lethargick Ignorance of Popish Dreams; That our Laws are *Trimmers*, between the Excess of unbounded Power, and the Extravagance of Liberty not enough restrained; That true Virtue has ever been thought a *Trimmer*, and to have its dwelling in the middle between the two Extreams; That even God Almighty himself is divided between his two great Attributes, his Mercy and his Justice.

In such Company, our *Trimmer* is not ashamed of his Name, and willingly leaves to the bold Champions of either Extream, the Honour of contending with no less Adversaries, than Nature, Religion, Liberty, Prudence, Humanity, and Common Sense.

FINIS.





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THE  
Lady's New-Year's-Gift:

OR,  
ADVICE  
TO A  
DAUGHTER

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*Dear Daughter,*

I Find, that even our most  
pleasing Thoughts will  
be unquiet ; they will be in  
motion ; and the Mind can  
have no rest whilst it is pos-  
sessed

2 *Advice to a Daughter.*

sefs'd by a darling Passion. You are at present the chief Object of my Care, as well as of my Kindness, which sometimes throweth me into *Visions* of your being happy in the World, that are better suited to my partial *Wishes*, than to my reasonable *Hopes* for you. At other times, when my *Fears* prevail, I shrink as if I was struck, at the Prospect of *Danger*, to which a young Woman must be expos'd. By how much the more *Lively*, so much the more *Liable* you are to be hurt; as the finest Plants are the soonest nipped by the *Frost*. Whilst you are playing full of Innocence, the spitefull World will bite, except

*Advice to a Daughter.* 3

cept you are guarded by your *Caution*. Want of *Care* therefore, my dear Child, is never to be excus'd; since, as to *this* World, it hath the same effect as want of *Vertue*. Such an early sprouting Wit requireth so much the more to be sheltred by some *Rules*, like something strew'd on tender Flowers to preserve them from being blasted. You must take it well to be prun'd by so kind a Hand as that of a *Father*. There may be some bitterness in meer Obedience: The natural Love of *Liberty* may help to make the Commands of a Parent harder to go down: Some inward resistance there will be, where

4 *Advice to a Daughter.*

*Power* and not *Choice* maketh us move. But when a *Father* layeth aside his *Authority*, and persuadeth only by his *Kindness*, you will never answer it to Good Nature, if it hath not weight with you.

A great part of what is said in the following *Discourse* may be above the present growth of your *Understanding*; but that becoming every day taller, will in a little time reach up to it, so as to make it easie to you. I am willing to begin with you before your *Mind* is quite form'd, that being the time in which it is most capable of receiving a *Colour* that will last when it is mix'd with



*Advice to a Daughter.* 5

with it. Few things are well learnt, but by early *Precepts*: Those well infus'd, make them *Natural*; and we are never sure of retaining what is valuable, till by a continued *Habit* we have made it a Piece of us.

Whether my skill can draw the Picture of a fine Woman, may be a question: but it can be none, That I have drawn that of a kind *Father*: If you will take an exact Copy, I will so far presume upon my workmanship, as to undertake you shall not make an ill *Figure*. Give me so much Credit as to try, and I am sure that neither your Wishes nor mine shall be disappointed by it.

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RELIGION.

**T**He first thing to be considered, is *Religion*. It must be the chief Object of your Thoughts, since it would be a vain thing to direct your *Behaviour* in the World, and forget that which you are to have towards him who made it. In a strict sense, it is the only thing necessary : you must take it into your *Mind*, and from thence throw it into your *Heart*, where you are to embrace it so close as never to lose the *Possession* of it. But then it is

## RELIGION. 7

is necessary to distinguish between the *Reality* and the *Pre-  
tence*.

*Religion* doth not consist in believing the Legend of the *Nursery*, where Children with their *Milk* are fed with the Tales of *Witches*, *Hobgoblins*, *Prophecies*, and *Miracles*. We suck in so greedily these early *Mistakes*, that our riper *Understanding* hath much ado to cleanse our *Minds* from this kind of *Trash*: The Stories are so entertaining, that we do not only believe them, but relate them; which makes the discovery of the *Truth* somewhat grievous, when it makes us lose such a Field of *Impertinence*, where we might

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8 *Advice to a Daughter.*

have diverted our selves, besides the throwing some shame upon us for having ever received them. This is making the *World* a *Fest*, and imputing to God Almighty, That the Province he assigneth to the Devil, is to play at Blind-mans-buff, and shew Tricks with Mankind; and is so far from being *Religion*, that it is not *Sense*, and hath right only to be call'd that kind of Devotion, of which *Ignorance* is the undoubted *Mother*, without competition or dispute. These Mistakes are therefore to be left off with your Hanging-sleeves; and you ought to be as much out of countenance to be found with them about

## RELIGION. 9

about you, as to be seen playing with Babies, at an Age when other things are expected from you.

The next thing to be observ'd to you, is, That Religion doth as little consist in loud Answers and devout Convulsions at Church, or Praying in an extraordinary manner. Some Ladies are so extream stirring at Church, that one would swear the Worm in their Conscience made them so unquiet. Others will have such a Divided Face between a Devout Goggle and an Inviting Glance, that the unnatural Mixture maketh even the best Looks to be at that time ridiculous. These affected Appearances are ever



10 *Advice to a Daughter.*

suspected, like very strong Perfumes, which are generally thought no very good Symptoms in those that make use of them. Let your earnestness therefore be reserv'd for your *Closet*, where you may have God Almighty to your self: In *Publick* be still and calm, neither undecently *Careless*, nor *Affected* in the other Extream.

It is not true Devotion, to put on an angry Zeal against those who may be of a differing Persuasion. *Partiality* to our selves makes us often mistake it for a *Duty*, to fall hard upon others in that case; and being push'd on by *Self-conceit*, we strike without mercy believing

## RELIGION. II

lieving that the *Wounds* we  
 give are *Meritorious*, and that  
 we are fighting *God Al-*  
*mighty's Quarrel*; when the  
 truth is, we are only setting  
 out our selves. - Our *Devo-*  
*tion* too often breaketh out  
 into that *Shape* which most  
 agreeth with our particular  
*Temper*. The *Cholerick* grow  
 into a hardned Severity a-  
 gainst all who dissent from  
 them; snatch at all the Texts  
 of Scripture that suit with  
 their *Complexion*; and because  
 God's Wrath was some time  
 kindled, they conclude, That  
*Anger* is a Divine Vertue;  
 and are so far from ima-  
 gining their ill natur'd *Zeal*  
 requireth an *Apology*, that  
 they value themselves upon it,  
 and

12 *Advice to a Daughter.*

and triumph in it. *Others*, whose Nature is more Credulous than ordinary, admit no Bounds or Measure to it; they grow as proud of extending their *Faith*, as Princes are of enlarging their *Dominions*; not considering, that our *Faith*, like our Stomach, is capable of being over-charg'd; and that as the last is destroy'd by taking in more than it can digest, so our *Reason* may be extinguish'd by oppressing it with the weight of too many strange things; especially if we are forbidden to chew what we are commanded to swallow. The *Melancholy* and the *Sullen* are apt to place a great part of their *Religion* in dejected or ill-hu-

## RELIGION. 13

humour'd *Looks*; putting on an unfociable Face, and de-claiming against the Innocent Entertainments of *Life*, with as much sharpness as they could bestow upon the greatest *Crimes*. This generally is only a *Vizard*, there is seldom any thing real in it. No other thing is the better for being *Sowre*; and it would be hard that *Religion* should be so, which is the best of things. In the mean time it may be said with truth, That this *fury* kind of *Devotion* hath perhaps done little less hurt in the World, by frightening, than the most scandalous *Ex-amples* have done by infecting it.

Having

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Having told you, in these few Instances, to which many more might be added, what is not true *Religion*; it is time to describe to you, what is so. The ordinary *Definitions* of it are no more like it, than the common Sign-posts are like the Princes they would represent. The unskilful *Dawbers* in all Ages have generally laid on such ill *Colours*, and drawn such harsh *Lines*, that the Beauty of it is not easily to be discerned: They have put in all the forbidding Features that can be thought of; and in the first place, have made it an irreconcilable Enemy to *Nature*; when, in reality, they are not only *Friends* but



## RELIGION 15

but *Twins*, born together at the same time; and it is doing violence to them both, to go about to have them separated. Nothing is so kind and so inviting as true and *unsophisticated Religion*: Instead of imposing unnecessary Burdens upon our *Nature*, it easeth us of the greater weight of our *Passions* and *Mistakes*: Instead of subduing us with *Rigour*, it redeemeth us from the *Slavery* we are in to our selves, who are the most severe Masters, whilst we are under the Usurpation of our *Appetites* let loose and not restrain'd.

*Religion* is a chearful thing, so far from being always at  
Cuffs

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*Cuffs* with *Good Humour*, that it is inseparably united to it. Nothing unpleasant belongs to it, though the *Spiritual Cooks* have done their unskillful part to give an ill *Relish* to it. A wise *Epicure* would be *Religious* for the sake of *Pleasure*; Good Sense is the Foundation of both; and he is a *Bungler* who aimeth at true *Luxury*, but where they are join'd.

*Religion* is exalted *Reason*, refin'd and sifted from the grosser parts of it: It dwelleth in the upper Region of the *Mind*, where there are fewest *Clouds* or *Mists* to darken or offend it: It is both the Foundation and the Crown of all Vertues: It is  
*Mora:*

# RELIGION. 17

*Morality* improv'd and rais'd to its height, by being carried nearer *Heaven*, the only place where *Perfection* resideth. It cleanseth the *Understanding*, and brusheth off the Earth that hangeth about our *Souls*. It doth not want the *Hopes* and the *Terrors* which are made use of to support it; neither ought it to descend to the borrowing any *Argument* out of it self, since there we may find every thing that should invite us. If we were to be hired to *Religion*, it is able to out-bid the corrupted *World*, with all it can offer to us, being so much the *Richer* of the two, in every thing where *Reason* is admitted

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ted to be a Judge of the Value.

Since this is so, it is worth your pains to make *Religion* your choice, and not make use of it only as a *Refuge*. There are Ladies, who finding by the too visible decay of their good Looks, that they can shine no more by that *Light*, put on the *Varnish* of an affected Devotion, to keep up some kind of Figure in the World. They take Sanctuary in the *Church*, when they are pursued by growing *Contempt*, which will not be stopt, but followeth them to the *Altar*. Such late penitence is only a disguise for the tormenting grief of being no more handsome. That is the killing thought which draweth

eth the sighs and tears, that appear outwardly to be applied to a better end.

There are many who have an *Aguish Devotion*, Hot and Cold Fits, long Intermiſſions, and violent Raptures. This unevenneſs is by all means to be avoided. Let your method be a ſteady courſe of good *Life*, that may run like a ſmooth Stream, and be a perpetual Spring to furniſh to the continued *Exerciſe* of *Vertue*. Your *Devotion* may be earneſt, but it muſt be unconſtrained; and like other Duties, you muſt make it your *Pleaſure* too, or elſe it will have very little efficacy. By this *Rule* you may beſt judge of your own Heart.



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Heart. Whilst those *Duties* are *Jōys*, it is an Evidence of their being sincere; but when they are a *Penance*, it is a sign that your *Nature* maketh some resistance; and whilst that lasteth, you can never be entirely secure of your self.

If you are often unquiet, and too nearly touch'd by the cross Accidents of *Life*, your *Devotion* is not of the right *Standard*; there is too much *Allay* in it. That which is right and unmixt, taketh away the *Sting* of every thing that would trouble you: It is like a healing *Balm*, that extinguisheth the sharpness of the *Bloud*; so this softeneth and dissolveth the *Anguish* of  
the

the *Mind*. A devout *Mind* hath the Privilege of being free from *Passions*, as some *Climates* are from all venomous kind of *Creatures*. It will raise you above the little *Vexations* to which others for want of it, will be expos'd, and bring you to a *Temper*, not of stupid *Indifference*, but of such a wise *Resignation*, that you may live in the *World*, so as it may hang about you like a loose *Garment*, and not tied too close to you.

Take heed of running into that common *Error*, of applying God's *Judgments* upon particular *Occasions*. Our *Weights* and *Measures* are not competent to make the *Distri-*

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tribution either of his *Mercy* or his *Justice*: He hath thrown a Veil over these things, which makes it not only an *Impertinence*, but a kind of *Sacrilege*, for us to give Sentence in them without his *Commission*.

As to your particular *Faith*, keep to the *Religion* that is grown up with you, both as it is the best in it self, and that the reason of staying in it upon that Ground is somewhat stronger for your *Sex*, than it will perhaps be allow'd to be for ours; in respect that the Voluminous enquiries into the *Truth*, by *Reading*, are less expected from you. The *Best of Books* will be direction enough to you not to change; and whilst you  
are

are fix'd and sufficiently confirm'd in your own *Mind*, you will do best to keep vain *Doubts* and *Scruples* at such a distance, that they may give you no disquiet.

Let me recommend to you a Method of being rightly inform'd, which can never fail: It is in short this. Get *Understanding*, and practise *Vertue*. And if you are so *Blessed* as to have those for your *Share*, it is not surer that there is a *God*, than it is, that by him all *Necessary Truths* will be revealed to you.

HUS-

*H U S B A N D.*

**T**HAT which challengeth the place in your Thoughts, is, how to live with a *Husband*. And though that is so large a Word, that few *Rules* can be fix'd to it which are unchangeable, the *Methods* being as various as the several *Tempers* of *Men* to which they must be suited ; yet I cannot omit some *General Observations*, which, with the help of your own may the better direct you in the part of your Life upon which your *Happiness* most dependeth.

It



It is one of the *Disadvantages* belonging to your *Sex*, that young Women are seldom permitted to make their own *Choice*; their Friends Care and Experience are thought safer Guides to them, than their own *Fancies*; and their *Modesty* often forbiddeth them to refuse when their Parents recommend, though their *inward Consent* may not entirely go along with it. In this case there remaineth nothing for them to do, but to endeavour to make that easie which falleth to their *Lot*, and by a wise use of every thing they may dislike in a *Husband*, turn that by degrees to be very supportable, which,

C if

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if neglected, might in time be-  
get an *Aversion*.

You must first lay it down  
for a Foundation in general,  
That there is *Inequality* in the  
*Sexes*, and that for the bet-  
ter Oeconomy of the World,  
the *Men*, who were to be  
the Law-givers, had the lar-  
ger share of *Reason* bestow'd  
upon them; by which means  
your Sex is the better pre-  
par'd for the *Compliance* that is  
necessary for the better perfor-  
mance of those *Duties* which  
seem to be most properly  
assign'd to it. This looks a  
little uncourtly at the first  
appearance; but upon Exa-  
mination it will be found,  
that *Nature* is so far from be-  
ing unjust to you, that she  
is

is partial on our side. She hath made you such large *Amends* by other Advantages, for the seeming *Injustice* of the first Distribution, that the Right of Complaining is come over to our Sex. You have it in your power not only to free your selves, but to subdue your Masters, and without violence throw both their *Natural* and *Legal Authority* at your Feet. We are made of differing *Tempers*, that our *Defects* may the better be mutually supplied: Your Sex wanteth our *Reason* for your *Conduct*, and our *Strength* for your *Protection*: Ours wanteth your *Gentleness* to soften, and to entertain us. The first part of our Life is a good

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deal subjected to you in the *Nursery*, where you Reign without Competition, and by that means have the advantage of giving the first *Impressions*. Afterwards you have stronger Influences, which, well manag'd, have more force in your behalf, than all our *Privileges* and *Jurisdctions* can pretend to have against you. You have more strength in your *Looks*, than we have in our *Laws*, and more power by your *Tears*, than we have by our *Arguments*.

It is true, that the *Laws* of *Marriage*, run in a harsher stile towards your *Sex*. *Obeys* is an ungenteel word, and less easie to be digested, by making

king such an unkind distinction in the Words of the Contract, and so very unsuitable to the excess of *Good Manners*, which generally goes before it. Besides, the *universality* of the Rule seemeth to be a *Grievance*, and it appeareth reasonable, that there might be an *Exemption* for extraordinary Women, from ordinary Rules, to take away the just Exception that lieth against the false measure of *general Equality*.

It may be alledged by the *Counsel* retained by your Sex, that as there is in all other Laws, an Appeal from the *Letter* to the *Equity*, in Cases that require it. It is as reasonable, that some *Court*



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of a larger *Jurisdiction* might be erected, where some *Wives* might resort and plead *speci-ally*. And in such instances, where Nature is so kind, as to raise them above the level of their own Sex, they might have *Relief*, and obtain a *Mitigation* in their own particular, of a *Sentence* which was given generally against *Woman kind*. The causes of *Separation* are now so very course, that few are *confi-dent* enough to buy their *Liberty* at the price of having their *Modesty* so exposed. And for *disparity of Minds*, which above all other things requireth a *Remedy*, the *Laws* have made no *provision*; so little refin'd are numbers of  
Men,

Men, by whom they are compild. This and a great deal more might be said to give a colour to the Complaint.

But the Answer to it, in short, is, That the *Institution* of Marriage is too sacred to admit a *Liberty* of *objecting* to it; That the supposition of yours being the weaker *Sex*, having without all doubt a good Foundation, maketh it reasonable to subject it to the *Masculine Dominion*; That no *Rule* can be so perfect, as not to admit some *Exceptions*; But the Law presumeth there would be so few found in this Case, who would have a sufficient Right to such a Privilege, that it is safer some *Injustice* should be conniv'd

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at in a very few Instances, than to break into an Establishment, upon which the Order of Humane Society doth so much depend.

You are therefore to make your best of what is settled by *Law and Custom*, and not vainly imagine, that it will be *changed* for your sake. But that you may not be discouraged, as if you lay under the weight of an *incurable Grievance*, you are to know, that by a *wise and dexterous Conduct*, it will be in your power to *relieve* your self from any thing that looketh like a disadvantage in it. For your better direction, I will give a hint of the most ordinary *Causes of Dissatisfaction*

## HUSBAND. 33

on between Man and Wife, that may be able by such a *Warning* to live so upon your *Guard*, that when you shall be married, you may know how to *cure* your Husband's *Mistakes*, and to *prevent* your own.

First then, you are to consider, you live in a time which hath rendred some kind of *Frailties* so habitual, that they lay claim to large *Grains* of *Allowance*. The World in this is somewhat unequal, and our Sex seemeth to play the *Tyrant* in distinguishing *partially* for our selves, by making that in the utmost degree *Criminal* in the *Woman*, which in a *Man* passeth under a much

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*gentler Censure.* The Root and the Excuse of this Injustice is the *Preservation* of Families from any *Mixture* which may bring a Blemish to them : And whilst the *Point* of *Honour* continues to be so plac'd, it seems unavoidable to give your Sex, the greater share of the Penalty. But if in this it lieth under any *Disadvantage*, you are more than recompens'd , by having the *Honour* of *Families* in your keeping. The Consideration so great a Trust must give you, maketh full amends ; and this Power the World hath lodged in you, can hardly fail to restrain the Severity of an *ill* Husband, and to improve the Kindness and  
Esteem



Esteem of a *good* one. This being so, remember, That next to the danger of *committing* the Fault your self, the greatest is that of *seeing* it in your *Husband*. Do not seem to look or hear that way: If he is a Man of Sense, he will reclaim himself; the Folly of it, is of it self sufficient to cure him: if he is not so, he will be provok'd, but not reform'd. To expostulate in these Cases, looketh like declaring War, and preparing Reprisals; which to a *thinking Husband* would be a dangerous Reflexion. Besides, it is so course a Reason which will be assign'd for a Lady's too great Warmth upon such an occasion,

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sion, that Modesty no less than Prudence ought to restrain her; since such an undecent Complaint makes a Wife much more ridiculous, than the Injury that provoketh her to it. But it is yet worse, and more unskilful, to *blaze it* in the World, expecting it should rise up in Arms to take her part: Whereas she will find, it can have no other Effect, than that she will be served up in all Companies, as the *reigning Jest* at that time; and will continue to be the common Entertainment, till she is rescu'd by some *newer Folly* that cometh upon the Stage, and driveth her away from it. The Impertinence of such Methods  
is

is so plain, that it doth not deserve the pains of being laid open. Be assur'd, that in these Cases your *Discretion* and *Silence* will be the most prevailing *Reproof*. An *affected Ignorance*, which is seldom a *Vertue*, is a great one here: And when your *Husband* seeth how unwilling you are to be uneasie, there is no stronger Argument to perswade him not to be unjust to you. Besides, it will naturally make him more *yielding* in other things: And whether it be to *cover* or redeem his *Offence*, you may have the good Effects of it whilst it lasteth, and all that while have the most reasonable Ground that can be, of presuming,

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ming, such a Behaviour will at last entirely convert him. There is nothing so glorious to a *Wife*, as a Victory so gain'd : A Man so reclaim'd, is for ever after subjected to her *Vertue* ; and her *bearing* for a time, is more than rewarded by a Triumph that will continue as long as her Life.

The next thing I will suppose, is, That your *Husband* may love *Wine* more than is convenient. It will be granted, That though there are Vices of a deeper dye, there are none that have greater *Deformity* than this, when it is not restrain'd : But with all this, the same Custom which is the more to be lamented for its being so general,

ral, should make it less uneasie to every one in particular who is to suffer by the Effects of it : So that in the first place, it will be no new thing if you should have a *Drunkard* for your *Husband* ; and there is by too frequent Examples evidence enough , that such a thing may happen, and yet a *Wife* may live too without being miserable. *Self-love* dictateth aggravating words to every thing we feel ; *Ruine* and *Misery* are the Terms we apply to whatever we do not like, forgetting the Mixture allotted to us by the Condition of Human Life, by which it is not intended we should be quite exempt from trouble.

It



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It is fair, if we can escape such a degree of it as would oppress us, and enjoy so much of the pleasant part as may lessen the ill taste of such things as are unwelcome to us. Every thing hath two Sides, and for our own ease we ought to direct our Thoughts to that which may be least liable to exception. To fall upon the *worst side* of a *Drun-kard*, giveth so unpleasant a prospect, that it is not possible to dwell upon it. Let us pass then to the more *favourable part*, as far as a *Wife* is concern'd in it.

I am tempted to say (if the Irregularity of the Expression could in strictness be justified) That a *Wife* is to  
thank

thank God her *Husband* hath *Faults*. Mark the seeming Paradox my Dear, for your own Instruction, it being intended no further. A *Husband* without *Faults* is a dangerous Observer; he hath an Eye so piercing, and seeth every thing so plain, that it is expos'd to his full Censure. And though I will not doubt but that your *Vertue* will disappoint the sharpest Enquiries; yet few Women can bear the having all they say or do *represented* in the clear Glass of an Understanding without *Faults*. • Nothing softneth the *Arrogance* of our *Nature*, like a Mixture of some *Frailties*. It is by them we are best told, that we must not strike too hard

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hard upon others, because we  
our selves do so often de-  
serve Blows: They pull our  
Rage by the Sleeve, and  
whisper Gentleness to us in  
our Censures, even when  
they are rightly applied. The  
*Faults* and *Passions* of *Hus-*  
*bands* bring them down to  
you, and make them con-  
tent to live upon less une-  
qual Terms, than Faultless  
Men would be willing to  
stoop to; so haughty is Man-  
kind till humbled by com-  
mon Weaknesses and Defects,  
which in our corrupted State  
contribute more towards the  
reconciling us to one ano-  
ther, than all the *Precepts*  
of the *Philosophers* and *Di-*  
*vines*. So that where the  
*Errors*

*Errors of our Nature make amends for the Disadvantages of yours it is more your part to make use of the Benefit, than to quarrel at the Fault.*

Thus in case a *Drunken Husband* should fall to your share, if you will be *wise and patient*, his *Wine* shall be of your side; it will throw a *Veil* over your *Mistakes*, and will let cut and improve every thing you do, that he is pleased with. Others will like him less, and by that means he may perhaps like you the more. When after having dined too well, he is received at home without a *Storm*, or so much as a *reproaching Look*, the *Wine* will naturally work out.

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out all in Kindness, which a *Wife* must encourage, let it be wrapped up in never so much Impertinence. On the other side it would boil up into *Rage*, if the mistaken *Wife* should treat him roughly, like a certain thing called a *kind Shrew*, than which the World, with all its Plenty, cannot shew a more Senseless, ill-bred, forbidding Creature. Consider, that where the Man will give such frequent Intermissions of the use of his *Reason*, the *Wife* insensibly getteth a Right of *Governing* in the Vacancy, and that raiseth her *Character* and *Credit* in the Family, to a higher pitch than perhaps could be done under a *sober* Hus.



*Husband*, who never putteth himself into an Incapacity of holding the *Reins*. If these are not intire *Consolations*, at least they are *Remedies* to some Degree. They cannot make *Drunkenness* a *Vertue*, nor a *Husband* given to it a *Felicity*; but you will do your self no ill office in the endeavouring, by these means, to make the best of such a *Lot*, in case it should happen to be yours, and by the help of a wise *Observation*, to make that very supportable, which would otherwise be a *Load* that would oppress you.

The next Case I will put is that your *Husband* may be *Cholerick* or *Ill-humour'd*.  
To

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To this it may be said, That *passionate* Men generally make amends at the Foot of the Account. Such a Man, if he is angry one day without any *Sense*, will the next day be as kind without any *Reason*. So that by marking how the *Wheels* of such a Man's Head are used to move, you may easily bring over all his *Passion* to your Party. Instead of being struck down by his Thunder, you shall direct it where and upon whom you shall think it best applied. Thus are the *strongest Poisons* turn'd to the *best Remedies*; but then there must be *Art* in it, and a *skilful Hand*, else the least *bungling* maketh *in mortal*. There is

a great deal of nice Care requisite to deal with a Man of this Complexion. *Choler* proceedeth from *Pride*, and maketh a Man so partial to himself that he swelleth against Contradiction; and thinketh he is lessened if he is opposed. You must in this Case take heed of *increasing the Storm by an unwary Word*, or *kindling the Fire* whilst the Wind is in a Corner which may blow it in your Face: You are dextrously to yield every thing till he beginneth to cool, and then by slow degrees you may rise and gain upon him: Your *Gentleness* well timed, will, like a Charm, dispel his Anger ill placed; a *kind*  
*Smile*

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*Smile* will reclaim, when a *shrill*  
*pettish Answer* would provoke  
him; rather than fail upon  
such occasions, when other *Re-*  
*medies* are too weak, a little  
*Flattery* may be admitted,  
which by being necessary, will  
cease to be Criminal.

If *Ill-Humours* and *Sullenness*,  
and not open and sudden Heat  
is his Disease, there is a way of  
treating that too, so as to  
make it a Grievance to be  
endured. In order to it, you  
are first to know, that natu-  
rally good *Sense* hath a mix-  
ture of *surly* in it: and there  
being so much *Folly* in the  
World, and for the most part  
so triumphant, it giveth fre-  
quent Temptations to raise  
the *Spleen* of Men who think  
right

right. Therefore that which may generally be call'd *Ill-Humour*, is not always a Fault; it becometh one when either it is wrong applied, or that it is continued too long, when it is not so: For this Reason you must not too hastily fix an ill name upon that which may perhaps not deserve it; and though the Case should be, that your *Husband* might too sowerly resent any thing he disliketh, it may so happen, that more Blame shall belong to your *Mistake*, than to his *Ill-Humour*. If a *Husband* behaveth himself sometimes with an *Indifference* that a *Wife* may think offensive, she is in the wrong to

D put



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put the worst sence upon it, if by any Means it will admit a better. Some *Wives* will call it *Ill-humour* if their *Husbands* change their *Style* from that which they used whilst they made their first *Addresses* to them : Others will allow no *Intermission* or *Abatement* in the *Expressions* of *Kindness* to them, not enough distinguishing *Times*, and forgetting that it is impossible for *Men* to keep themselves up all their *Lives* to the height of some *extravagant Moments*. A *Man* may at some times be less careful in little things; without any cold or disobliging *Reason* for it; as a *Wife* may be too expecting in smaller matters, with.

without drawing upon herself the inference of being *unkind*. And if your *Husband* should be really sullen, and have such frequent Fits, as might take away the excuse of it, it concerneth you to have an Eye prepared to discern the first Appearances of Cloudy Weather, and to watch when the Fit goeth off, which seldom lasteth long if it is let alone. But whilst the Mind is sore, every thing galleth it, and that maketh it necessary to let the *Black Humour* begin to spend it self, before you come in and venture to undertake it.

If in the Lottery of the World you should draw a *Covetous Husband*, I confess it  
D 2 will

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will not make you proud of your *good Luck*; yet even such a one may be endured too, though there are few Passions more untractable than that of *Avarice*. You must first take care that your *Definition* of *Avarice* may not be a Mistake. You are to examine every Circumstance of your *Husband's* Fortune, and weigh the Reason of every thing you expect from him before you have right to pronounce that sentence. The Complaint is now so general against all *Husbands*, that it giveth great suspicion of its being often ill-grounded; it is impossible they should all deserve that Censure, and therefore it is certain

tain, that it is many times misapplied. He that spareth in every thing is an *inexcusable Niggard*; he that spareth in nothing is as *inexcusable a Madman*. The mean is, to spare in what is least necessary, to lay out more liberally in what is most required in our several circumstances. Yet this will not always satisfy. There are *Wives* who are impatient of the Rules of Oeconomy, and are apt to call their *Husband's* Kindness in question, if any other measure is put to their expence than that of their own Fancy. Be sure to avoid this dangerous Error, such a partiality to your Self, which is so offensive to an understand-

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ing Man, that he will very ill bear a *Wife's* giving her self such an injurious preference to all the *Family*, and whatever belongeth to it.

But to admit the worst, and that your *Husband* is really a *Close-handed Wretch*, you must in this, as in other Cases, endeavour to make it less afflicting to you; and first you must observe *seasonable hours* of speaking. When you offer any thing in opposition to this reigning Humour, a *third hand* and a *wise Friend*, may often prevail more than you will be allowed to do in your own Cause. Sometimes you are dexterously to go along with him in things, where you see that the niggardly part of his



his Mind is most predominant, by which you will have the better opportunity of persuading him in things where he may be more indifferent. Our *Passions* are very unequal, and are apt to be raised or lessened, according as they work upon different Objects; they are not to be *stopped* or *restrained* in those things where our Mind is more particularly engaged. In other matters they are more tractable, and will sometimes give Reason a hearing, and admit a fair Dispute. More than that, there are few Men, even in this instance of *Avarice*, so intirely abandoned to it, that at some hours, and upon some occasions, will not for-

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get their natures, and for that time turn Prodigal. The same Man who will *grudge* himself what is necessary, let his *Pride* be raised and he shall be *profuse*; at another time his *Anger* shall have the same effect; a fit of *Vanity*, *Ambition*, and sometimes of *Kindness*, shall open and enlarge his *narrow Mind*; a Dose of Wine will work upon this tough humor, and for the time dissolve it. Your business must be, if this Case happeneth, to watch these *critical moments*, and not let one of them slip without making your advantage of it: and a *Wife* may be said to want *skill*, if by these means she is not able to secure her self in a good measure against

gainst the Inconveniencies this scurvy quality in a *Husband* might bring upon her, except he should be such an incurable *Monster*, as I hope will never fall to your share.

The last supposition I will make, is, That your *Husband* should be *weak* and *incompetent* to make use of the Privileges that belong to him. It will be yielded, that such a one leaveth room for a great many Objections. But God Almighty seldom sendeth a *Grievance* without a *Remedy*, or at least such a *Mitigation* as taketh away a great part of the sting, and the smart of it. To make such a *Misfortune* less heavy, you are first to  
D 5 bring

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bring to your Observation,  
That a *Wife* very often ma-  
keth better Figure, for her *Huf-*  
*band's* making no great one:  
And there seemeth to be lit-  
tle reason, why the same *La-*  
*dy* that chuseth a *Waiting-*  
*Woman* with worse Looks, may  
not be content with a *Huf-*  
*band* with less Wit; the Ar-  
gument being equal from the  
advantage of the Compari-  
son. If you will be more a-  
shamed in some Cases, of such  
a *Husband*, you will be less  
afraid than you would per-  
haps be of a wise one. His  
*Unseasonable Weakness* may no  
doubt sometimes grieve you,  
but then set against this, that  
it giveth you the *Dominion*,  
if you will make the right  
use

use of it. It is next to his being dead, in which Case the *Wife* hath right to Administer; therefore be sure, if you have such an Idiot, that none, except your self, may have the benefit of the forfeiture; Such a Fool is a dangerous Beast, if others have the keeping of him; and you must be very undexterous if when your *Husband* shall resolve to be an *Afs*, you do not take care he may be *your Afs*. But you must go skilfully about it, and above all things, take heed of distinguishing in publick what kind of *Husband* he is: Your inward thoughts must not hinder the outward payment of the consideration that is due to him: Your *slighting*  
ing



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ing him in *Company*, besides that it would, to a discerning By-stander, give too great encouragement for the making nearer applications to you, is in it self such an undecent way of assuming, that it may provoke the tame Creature to break loose, and to shew his *Dominion* for his Credit, which he was content to forget for his Ease. In short, the surest and the most approved method will be to do like a wise *Minister* to an easie *Prince*; first give him the Orders you afterwards receive from him.

With all this, that which you are to pray for; is a *Wise Husband*, one that by knowing how to be a *Master*, for that very

ry reason will ~~not~~ let you feel the weight of it ; one whose Authority is so soften'd by his Kindness, that it giveth you ease without abridging your *Liberty* ; one that will return so much tenderness for your *Just Esteem* of him, that you will never want *power*, though you will seldom care to use it. Such a *Husband* is as much above all the other Kinds of them, as a *rational subjection* to a Prince, great in himself, is to be preferr'd before the disquiet and uneasiness of *Unlimited Liberty*.

Before I leave this Head, I must add a little concerning your *Behaviour* to your *Husband's Friends*, which requireth the most refined part of your

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your Understanding to acquit your self well of it. You are to study how to live with them with more care than you are to apply to any other part of your Life; especially at first, that you may not stumble at the first setting out. The *Family* into which you are grafted will generally be apt to expect, that like a Stranger in a Foreign Country, you should conform to their Methods, and not bring in a new Model by your own Authority. The *Friends* in such a Case are tempted to rise up in Arms as against an unlawful Invasion, so that you are with the utmost Caution to avoid the least appearances of any thing of this Kind. And that  
you

you may with less difficulty afterwards give your Directions, be sure at first to receive them from your *Husband's* Friends. Gain them to you by early applying to them, and they will be so satisfied, that as nothing is more thankful than Pride, when it is complied with, they will strive which of them shall most recommend you; and when they have helped you to take Root in your *Husband's* good Opinion, you will have less dependence upon theirs, though you must not neglect any reasonable means of preserving it. You are to consider, that a Man govern'd by his *Friends*, is very easily inflamed by them; and that one  
who

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who is not so, will yet for his own sake expect to have them consider'd. It is easily improv'd to a point of Honour in a *Husband*, not to have his *Relations* neglected; and nothing is more dangerous, than to raise an *Objection*, which is grounded upon *Pride*: It is the most stubborn and lasting *Passion* we are subject to, and where it is the first cause of the *War*, it is very hard to make a secure *Peace*. Your *Caution* in this is of the last importance to you.

And that you may the better succeed in it, carry a strict Eye upon the *Impertinence* of your *Servants*; take heed that their *Ill-humour* may not engage you to take *Exceptions*,  
or



or their too much assuming in small matters, raise Consequences which may bring you under great Disadvantage. Remember that in the case of a *Royal Bride*, those about her are generally so far suspected to bring in a Foreign Interest, that in most Countries they are insensibly reduced to a very small number, and those of so low a Figure, that it doth not admit the being *Jealous* of them. In little and in the Proportion, this may be the Case of every *New married Woman*, and therefore it may be more adviseable for you, to gain the *Servants* you find in a Family than to tie your self too fast to those you carry into it.

You

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You are not to overlook these small Reflections, because they may appear low and inconsiderable; for it may be said, that as the *greatest streams* are made up of the *small drops* at the head of the Springs from whence they are derived, so the *greater circumstances* of your Life, will be in some degree directed by these seeming *trifles*, which having the advantage of being the first acts of it, have a greater effect than singly in their own nature they could pretend to.

I will conclude this Article with my Advice, That you would, as much as Nature will give you leave, endeavour to forget the great *Indulgence* you have found at home.

home. After such a gentle Discipline as you have been under, every thing you dislike will seem the harsher to you. The tenderness we have had for you, *My Dear*, is of another nature, peculiar to kind Parents, and differing from that which you will meet with first in any Family into which you shall be transplanted; and yet they may be very kind too, and afford no justifiable reason to you to complain. You must not be frightened with the first Appearances of a *differing Scene*; for when you are used to it, you may like the House you go to, better than that you left; and your *Husband's* Kindness will have so much advantage of ours,

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ours, that we shall yield up  
all *Competition*, and as well  
as we love you, be very well  
contented to Surrender to such  
a *Rival*.

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*HOUSE, FAMILY, and  
CHILDREN.*

**Y**OU must lay before you,  
*My Dear*, there are de-  
grees of Care to recommend  
your self to the World in the  
several parts of your Life. In  
many things, though the do-  
ing them well may raise your  
*Credit and Esteem*, yet the o-  
mission of them would draw  
no immediate reproach upon  
you: In others, where your  
duty is more particularly ap-  
plied,

*House, Family, &c.* 69

plied, the neglect of them is amongst those Faults which are not forgiven, and will bring you under a *Censure*, which will be much a heavier thing than the trouble you would avoid. Of this kind is the *Government* of your *House, Family, and Children*, which since it is the Province allotted to your Sex, and that the *discharging it well*, will for that reason be expected from you, if you either desert it out of *Laziness*, or manage it ill for want of skill, instead of a *Help* you will be an *Incumbrance* to the *Family* where you are placed.

I must tell you, that no *respect* is lasting, but that which is produced by our being in  
some



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some degree useful to those that pay it. Where that faileth, the Homage and the Reverence go along with it, and fly to others where something may be expected in exchange for them. And upon this principle the *respects* even of the *Children* and the *Servants* will not stay with one that doth not think them worth their Care, and the old *House-keeper* shall make a better Figure in the Family, than the *Lady* with all her fine Cloaths, if she wilfully relinquishes her Title to the *Government*. Therefore take heed of carrying your *good Breeding* to such a height, as to be good for nothing, and to be proud of it. Some think it hath a great  
Air

Air to be above troubling their thoughts with such ordinary things as their *House* and *Family*; others dare not admit *Cares* for fear they should hasten *Wrinkles*? mistaken *Pride* maketh some think they must keep themselves up, and not descend to these Duties, which do not seem enough refined for great *Ladies* to be employ'd in; forgetting all this while, that it is more than the greatest *Princes* can do, at once to preserve respect, and to neglect their Business. No *Age* ever erected *Altars* to insignificant *Gods*; they had all some quality applied to them to draw worship from *Man-kind*; this maketh it the more unreasonable for a *Lady* to expect

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pect to be consider'd, and at the same time resolve not to deserve it. *Good looks* alone will not do; they are not such a lasting *Tenure*, as to be relied upon; and if they should stay longer than they usually do, it will by no means be safe to depend upon them: For when time hath abated the violence of the first liking, and that the *Napp* is a little worn off, though still a good degree of kindness may remain, Men recover their sight which before might be dazell'd, and allow themselves to object as well as to admire.

In such a Case, when a *Husband* seeth an empty airy thing sail up and down the House

House to no kind of purpose, and look as if she came thither only to make a Visit. When he findeth that after her *Emptiness* hath been extreme busie about some very senseless thing, she eats her Breakfast half an hour before Dinner, to be at greater liberty to afflict the Company with her Discourse; then calleth for her Coach, that she may trouble her Acquaintance, who are already cloy'd with her: And having some *proper Dialogues* ready to display her *Footish Eloquence* at the top of the Stairs, she setteth out like a Ship out of the Harbour, laden with trifles and cometh back with them: at her return she repeateth to her  
E                      faith.

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faithful waiting-Woman, the *Triumphs* of that day's *Impertinence*; then wrap'd up in Flattery and clean Linen, goeth to Bed so satisfied, that it throweth her into pleasant Dreams of her own Felicity. Such a one is seldom serious but with her *Taylor*; her *Children* and Family may now and then have a random thought, but she never taketh aim but at something very Impertinent. I say, when a *Husband*, whose Province is without Doors, and to whom the Oeconomy of the House would be in some degree Indecent, findeth no Order nor Quiet in his Family, meeteth with Complaints of all kinds springing from this



this Root; The *Mistake* Lady, who thinketh to make *amends* for all this, by having a well-chosen *Petty Coat*, will at last be convinced of her *Error*, and with grief be forced to undergo the Penalties that belong to those who are willfully *Insignificant*. When this scurvy hour cometh upon her, she first groweth *Angry*; then when the time of it is past, would perhaps grow *wiser*, not remembering that we can no more have *Wisdom* than *Grace*, whenever we think fit to call for it. There are **Times** and **Periods** fix'd for both; and when they are too long neglected, the **Punishment** is, that they are *Irrecoverable*, and nothing

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remaineth but an useless Grief for the Folly of having thrown them out of our power. You are to think what a mean Figure a Woman maketh, when she is so degraded by her own Fault; whereas there is nothing in those Duties which are expected from you, that can be a lessening to you except your want of *Conduct* makes it so. You may love your *Children* without living in the *Nursery*, and you may have a *competent* and *discreet* care of them, without letting it break out upon the Company, or exposing your self by turning your Discourse that way, which is a kind of *Laying Children to the Parish*, and it can hardly be done any where,

where, that those who hear it will be so forgiving, as not to think they are overcharged with them. A Woman's *tenderneſs* to her *Children* is one of the least deceitful Evidences of the Vertue; but yet the way of expreſſing it, muſt be ſubject to the Rules of *good Breeding*: And though a *Woman* of *Quality* ought not to be leſs kind to them, than *Mothers* of the *Meanest Rank* are to theirs, yet ſhe may diſtinguiſh herſelf in the *manner*, and avoid the coarſe Methods, which in Women of a lower ſize might be more excuſable. You muſt begin early to make them love you, that they may obey you. This Mixture is no

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where more necessary than in  
• Children. And I must tell you,  
that you are not to expect  
Returns of Kindness from  
yours, if ever you have any,  
without Grains of Allow-  
ance; and yet it is not so  
much a *defect* in their good  
*Nature*, as a *shortness of Thought*  
in them. Their first *Insuffi-*  
*ciency* maketh them lean so  
entirely upon their *Parents*  
for what is *necessary*, that the  
*habit* of it maketh them con-  
tinue the same *Expectations*  
for what is *unreasonable*; and  
as often as they are *denied*, so  
often they think they are *in-*  
*jured*: and whilst their *De-*  
*sires* are strong, and their *Rea-*  
*sons* yet in the Cradle, their  
*Anger* looketh no farther than  
the

the thing they long for and cannot have ; And to be *displeased* for their *own good*, is a *Maxim* they are very slow to understand: So that you may conclude, the first Thoughts of your *Children* will have no small Mixture of Mutiny ; which being so natural, you must not be angry, except you would increase it. You must deny them as seldom as you can, and when there is no avoiding it, you must do it *gently* ; you must flatter away their ill Humour, and take the next Opportunity of pleasing them in some other thing, before they either ask or look for it : This will strengthen your *Authority*, by making it



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soft to them; and confirm their *Obedience*, by making it their Interest. You are to have as strict a Guard upon your self amongst your *Children*, as if you were amongst your *Enemies*. They are apt to make wrong Inferences, to take Encouragement from half Words, and misapply what you may say or do, so as either to lessen their *Duty*, or to extend their *Liberty* farther than is convenient. Let them be more in awe of your *Kindness* than of your *Power*. And above all, take heed of supporting a *Favourite Child* in its Impertinence, which will give Right to the rest of claiming the same Privilege. If you have a divided Number,

ber, leave the *Boys* to the *Father's* more peculiar Care, that you may with the greater Justice pretend to a more immediate Jurisdiction over those of your own *Sex*. You are to live so with them, that they may never chuse to avoid you, except when they have *offended*; and then let them tremble, that they may distinguish: But their Penance must not continue so long as to grow too *sowre* upon their *Stomachs*, that it may not *harden* in stead of *correcting* them: The kind and severe Part must have their several *turns* seasonably applied; but your *Indulgence* is to have the broader mixture, that *Love*, rather than *Fear*,

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may be the Root of their Obedience.

Your *Servants* are in the next place to be considered; and you must remember not to fall into the mistake of thinking, that because they receive Wages, and are so much *Inferiour* to you, therefore they are *below* your Care to know how to manage them. It would be as good Reason for a *Master Workman* to despise the *Wheels* of his *Engines*, because they are made of *Wood*. These are the *Wheels* of your *Family*; and let your *Directions* be never so faultless, yet if these *Engines* stop or move wrong, the whole Order of your *House* is either at a stand, or dis-

discomposed. Besides, the *Inequality* which is between you, must not make you forget, that *Nature* maketh no such distinction, but that *Servants* may be looked upon as *humble Friends*, and that *Returns* of *Kindness* and *good Usage* are as much due to such of them as deserve it, as their *Service* is due to us when we require it. *A foolish haughtiness* in the *Style of speaking*, or in the manner of *commanding* them, is in it self very *undecent*; besides that it begetteth an *Aversion* in them, of which the least ill *Effect* to be expected, is, that they will be *slow* and *careless* in all that is injoynd them: And you will find it true by  
your

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your Experience, that you will be so much the more *obeyed* as you are less *Imperious*. Be not *too hasty* in giving your *Orders*, nor *too angry* when they are not altogether *observed*; much less are you to be loud, and too much disturbed: An *evenness* in distinguishing when they do well or *ill*, is that which will make your *Family* move by a Rule, and without Noise, and will the better set out your Skill in conducting it with Ease and Silence, that it may be like a well disciplin'd Army; which knoweth how to anticipate the *Orders* that are fit to be given them. You are never to neglect the Duty of the *present Hour*, to do.



do another thing, which though it may be better in it self, is not to be unseasonably preferred. Allot well chosen Hours for the Inspection of your *Family*, which may be so distinguished from the rest of your Time, that the *necessary Cares* may come in their proper Place, without any Influence upon your good Humour, or Interruption to other things. By these Methods you will put your self in possession of being valued by your Servants, and then their *Obedience* will naturally follow.

I must not forget one of the greatest *Articles* belonging to a *Family*, which is the *Expence*. It must not be such,  
as

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as by failing either in the Time or measure of it, may rather draw *Censure* than gain *Applause*. If it was well examined, there is more Money given to be laughed at, than for any one thing in the World, though the Purchasers do not think so. A well-stated Rule is like the *Line*, when that is once pass'd we are under another *Pole*; so the first *straying* from a *Rule*, is a step towards making that which was before a *Vertue*, to change its Nature, and to grow either into a *Vice*, or at least an *Imper-nence*. The Art of laying out Money wisely, is not attained to without a great deal of thought; and it is yet more diffi-

difficult in the Case of a *Wife*, who is accountable to her *Husband* for her mistakes in it. It is not only his *Money*, his *Credit* too is at Stake, if what lyeth under the *Wife's* Care is managed, either with undecent *Thrift*, or too loose *Profusion*. You are therefore to keep the *Mean* between these two *Extremes*, and it being hardly possible to hold the Balance exactly even, let it rather incline towards the *Liberal* side as more suitable to your *Quality*, and less subject to *Reproach*. Of the two a little *Money* mispent is sooner recovered, than the *Credit* which is lost by having it unhand somely saved; and a *Wife Husband* will less forgive.

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give a shameful piece of *Parcimony*, than a little *Extravagance*, if it be not too often repeated. His *Mind* in this must be your chief *Direction*; and his *Temper*, when once known, will in great measure justify your part in the management, if he is pleased with it.

In your *Clothes* avoid too much *Gaudy*; do not value your self upon an *Imbroided Gown*; and remember, that a *reasonable Word*, or an *obliging Look*, will gain you more respect; than all your *fine Trappings*. This is not said to restrain you from a *decent Compliance* with the *World*, provided you take the wiser, and not the foolish

lisher

lisher part of your Sex for your Pattern. Some *distinctions* are to be allowed, whilst they are well suited to your *Quality* and *Fortune*, and in the distribution of the *Expence*, it seemeth to me that a *full Attendance*, and *well chosen Ornaments* for your House, will make you a better Figure, than *too much glittering* in what you wear, which may with more ease be imitated by those that are below you. Yet this must not tempt you to starve every thing but your own Apartment; or in order to more abundance there, give just cause to the least Servant you have, to complain of the Want of what is necessary. Above all, fix it



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it in your thoughts, as an unchangeable *Maxim*, That nothing is *truly fine* but what is *fit*, and that just so much as is proper for your *Circumstances* of their several kinds, is much finer than all you can add to it. When you once break through these bounds, you launch into a wide Sea of *Extravagance*. Every thing will become necessary, because you have a mind to it; and you have a mind to it, not because it is *fit* for you, but because some body else *hath it*. This *Lady's Logick* setteth *Reason* upon its Head, by carrying the *Rule* from things to *Persons*, and appealing from what is *right* to every Fool that is in the *wrong*. The word

word *necessary* is miserably applied, it disordereth *Families*, and overturneth *Governments* by being so abused. Remember that *Children* and *Fools* want every thing because they want Wit to distinguish : and therefore there is no stronger Evidence of a *Crazy Understanding*, than the making too large a Catalogue of things necessary, when in truth there are so very few things that have a right to be placed in it. Try every thing first in your *Judgment*, before you allow it a place in your *Desire* ; else your *Husband* may think it as necessary for him to deny, as it is for you to have whatever is unreasonable ; and if  
you

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you shall too often give him that advantage, the habit of *refusing* may perhaps reach to things that are not unfit for you.

There are unthinking *Ladies*, who do not enough consider, how little their own Figure agreeth with the *fine things* they are so proud of. Others when they have them will hardly allow them to be *visible*; they cannot be seen without *Light*, and that is many times so sawcy and so prying, that like a too forward *Gallant* it is to be forbid the *Chamber*. Some, when you are ushered into their *Dark Ruelle*, it is with such solemnity, that a Man would swear there was something  
in

in it, till the *Unskilful Lady* breaketh silence, and beginneth a Chat, which discovereth it is a Puppet-play with Magnificent Scenes. Many esteem things rather as they are hard to be gotten, than that they are worth getting: This looketh as if they had an Interest to pursue that Maxim, because a great part of their own *value* dependeth upon it. Truth in these Cases would be often *unman-nerly*, and might derogate from the *Prerogative*, great *Ladies* would assume to themselves, of being distinct Creatures from those of their Sex, which are inferiour, and of less difficult access.

In

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In other things too, your Condition must give the rule to you, and therefore it is not a Wife's part to aim at more than a bounded *Liberality*; the farther extent of that *Quality* (otherwise to be commended) belongeth to the *Husband*, who hath better means for it. *Generosity* wrong placed becometh a *Vice*. It is no more a *Vertue* when it groweth into an *Inconvenience*, *Vertues* must be enlarged or restrained according to differing *Circumstances*. A *Princely Mind* will undo a *private Family*: Therefore things must be suited, or else they will not deserve to be Commended, let them in themselves be never so valuable:



able : And the Expectations of the World are best answered when we acquit our selves in that manner which seemeth to be prescribed to our several Conditions, without usurping upon those Duties, which do not so particularly belong to us.

I will close the consideration of this *Article of Expence*, with this short word. Do not fetter your self with such a *Restraint* in it as may make you *Remarkable* ; but remember that *Vertue* is the greatest Ornament, and good Sence the best Equipage.

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**BEHAVIOUR and CON-  
VERSATION.**

**I**T is time now to lead you out of your *House* into the *World*. A Dangerous step; where your Vertue alone will not secure you except it is attended with a great deal of *Prudence*. You must have *both* for your *Guard*, and not stir without them. The Enemy is abroad, and you are sure to be taken, if you are found stragling. Your *Behaviour* is therefore to incline strongly towards the *Reserved* part; your *Character* is to be immoveably fixed upon that Bottom, not excluding

a mixture of greater freedom, as far as it may be innocent and well-timed. The *Extravagancies* of the Age have made *Caution* more necessary; and by the same reason that the too great Licence of ill Men hath by Consequence in many things restrained the Lawful Liberty of those who did not abuse it, the unjustifiable Freedoms of some of your Sex have involved the rest in the Penalty of being reduced. And though this cannot so alter the Nature of things, as to make that *Criminal*, which in it self is *Indifferent*; yet if it maketh it *dangerous*, that alone is sufficient to justify the *Restraint*. A close behaviour is t

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F to



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to receive *Vertue* for its constant *Guest*, because there, and there only, it can be secure. Proper *Reserves* are the *Outworks*, and must never be deserted by those who intend to keep the Place ; they keep off the possibilities not only of being *taken*, but of being *attempted* ; and if a Woman seeth Danger tho at never so remote a Distance, she is for that time to shorten her *Line of Liberty*. She who will allow her self to go to the *utmost Extent* of every thing that is *Lawful*, is so very near going farther, that those who lie at watch, will begin to count upon her.

*Mankind*, from the double temptation of *Vanity* and *Desire*,

fire, is apt to turn every thing a *Woman* doth to the *hopeful side*; and there are few who dare make an impudent Application, till they discern something which they are willing to take for an *Encouragement*. It is safer therefore to prevent such *Forwardness*, than to go about to *cure* it. It gathereth Strength by the first *allowances*, and claimeth a Right from having been at any time suffered with Impunity. Therefore nothing is with more care to be avoided, than such a kind of *Civility* as may be mistaken for *Invitation*; and it will not be enough for you to keep your self free from any criminal *Engagements*; for if you do

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that which either raiseth *Hopes* or createth *Discourse*, there is a Spot thrown upon your Good Name; and those kind of Stains are the harder to be taken out, being dropped upon you by the *Man's Vanity*, as well as by the *Woman's Malice*.

Most Men are in one sence *Platonick Lovers*, though they are not willing to own that *Character*. They are so far *Philosophers*, as to allow, that the greatest part of Pleasure lieth in the *Mind*; and in pursuance of that *Maxim*, there are few who do not place the Felicity more in the Opinion of the World, of their being *prosperous Lovers*, than in the *Blessing* it self,  
how

how much soever they appear to value it. This being so, you must be very cautious not to gratifie these *Cameleons* at the price of bringing a *Cloud* upon your *Reputation*, which may be deeply wounded, tho your *Conscience* is unconcerned.

. Your own Sex too will not fail to help the least Appearance that giveth a *Handle* to be ill-turned. The best of them will not be displeased to improve their own Value, by laying others under a *Disadvantage*, when there is a fair Occasion given for it. It distinguisheth them still the more: their own *Credit* is more exalted, and, like a Picture set off with

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Shades, shineh more when a  
*Lady*, either less *Innocent*, or  
less *Discreet* is set near, to  
make them appear so much  
the brighter. If these lend  
their *Breath* to blast such as  
are so unwary as to give them  
this Advantage, you may be  
sure there will be a stronger  
Gale from those, who, besides  
*Malice* or *Emulation*, have  
an *Interest* too, to strike hard  
upon a Vertuous Woman.  
It seemeth to them, that their  
Load of Infamy is lessened,  
by throwing part of it upon  
others : So that they will not  
only improve when it lieth  
in their way, but take pains  
to find out the least mistake  
an *Innocent Woman* commit-  
teth, in Revenge of the In-  
jury



jury she doth in leading a Life which is a Reproach to them. With these you must be extreme wary, and neither provoke them to be *angry*, nor invite them to be *Intimate*.

To the *Men* you are to have a *Behaviour* which may secure you, without offending them. No ill-bred affected *Shyness*, nor a *Roughness*, unsuitable to your *Sex*, and unnecessary to your *Vertue*; but a way of Living that may prevent all course *Railleries* or *unmannerly Freedoms*; *Looks* that forbid without *Rudeness*, and oblige without *Invitation*, or leaving room for the sawcy Inferences *Men's Vanity* suggesteth to them

F 4                      upon.

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upon the least Encouragements. This is so very nice, that it must engage you to have a perpetual *Watch* upon your *Eyes*, and to remember, that one careless *Glance* giveth more advantage than a *hundred Words* not enough considered; the *Language* of the *Eyes* being very much the most *significant*, and the most *observed*.

Your *Civility*, which is always to be preserved, must not be carried to a *Compliance*, which may betray you into irrecoverable Mistakes. This *French* ambiguous word *Complaisance* hath led your Sex into more blame, than all other things put together. It carrieth them by degrees into

to a certain thing called a good kind of *Woman*, an easie *Idle Creature*, that doth neither *Good* nor *Ill* but by *chance*, hath no *Choice*, but leaveth that to the *Company* she keepeth. *Time*, which by degrees addeth to the signification of *Words*, hath made her, according to the *Modern Stile*, little better than one who thinketh it a *Rudeness* to deny when civilly required, either her *Service in Person*, or her *friendly Assistance*, to those who would have a *meeting*, or want a *Confident*. She is a certain thing always at hand, an easie *Companion*, who hath ever great *Compassion* for *distressed Lovers*: She censureth nothing but *Rigor*,

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and is never without a *Plaister* for a wounded *Reputation*, in which chiefly lieth her Skill in *Chirurgery*; She selcom hath the *Propriety* of any particular *Gallant*, but liveth upon *Brokage*, and waiteth for the Scraps her Friends are content to leave her.

There is another *Character* not quite so *Criminal*, yet not less *Ridiculous*; which is that of a good-humour'd *Womar*, one who thinketh she must always be in a *Laugh*, or a broad *Smile*, because *Good-humour* is an obliging *Quality*; thinketh it less ill manners to talk *Impertinently*, than to be silent in *Company*. When such a prating *Engine* rideth *Admiral*, and carrieth the

the *Lantern*, in a *Circle of Fools*, a *cheerful Coxcomb* coming in for a *Recruit*, the *Chattering of Monkeys* is a better noise than such a *Concert of senceless Merriment*. If she is applauded in it, she is so encouraged, that, like a *Ballad singer*, who if commended, breaketh his Lungs, she letteth her self loose, and overfloweth upon the Company. She conceiveth that Mirth is to have no intermission, and therefore she will carry it about with her, though it be to a *Funeral*; and if a Man should put a familiar Question, she doth not know very well how to be angry, for then she would be no more that pretty thing called



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called a *Good humour'd Woman*. This necessity of appearing at all times to be so infinitely pleased is a grievous mistake; since in a *handsom Woman* that *Invitation* is unnecessary; and in one who is not so, *ridiculous*. It is not intended by this, that you should forswear *Laughing*; but remember, that Fools being always painted in that posture, it may fright those who are wise from doing it too frequently, and going too near a Copy which is so little inviting, and much more from doing it *loud*, which is an unnatural Sound and looketh so much like another Sex, that few things are more offensive. That *boisterous* kind  
of

of *Jollity* is as contrary to *Wit* and *Good Manners*, as it is to *Modesty* and *Vertue*. Besides, it is a course kind of quality, that throweth a Woman into a lower Form, and degradeth her from the Rank of those who are more refined. Some *Ladies* speak loud and make a noise to be the more minded, which looketh as if they beat their *Drams* for *Volunteers*, and if by misfortune none come in to them, they may, not without reason, be a good deal out of Countenance.

There is one thing, yet more to be avoided, which is the *Example* of those who intend nothing farther than the *Vanity* of *Conquest*, and think

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think themselves secure of not having their Honour tainted by it. Some are apt to believe their *Vertue* is too *Obscure*, and not enough known, except it is exposed to a *broader Light*, and set out to its best advantage, by some publick Trials. These are dangerous experiments, and generally fail, being built upon so weak a foundation, as that of a too great *Confidence* in our selves. It is as safe to play with *Fire*, as to dally with *Gallantry*. *Love* is a Passion that hath Friends in the Garrison, and for that reason must by a Woman be kept at such a distance, that she may not be within the danger of doing the most usual thing

BEHAVIOUR, &c. III

thing in the World, which is conspiring against her Self: Else the humble Gallant, who is only admitted as a Trophy, very often becometh the Conquerour; he putteth on the style of victory, and from an *Admirer* groweth into a *Master*, for so he may be called from the moment he is in Possession. The first Resolutions of stopping at good Opinion and Esteem, grow weaker by degrees against the Charms of *Courtship* skilfully applied. A Lady is apt to think a Man speaketh so much reason whilst he is *Commending* her, that she hath much ado to believe him in the wrong when he is making Love to her: And when  
besides

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besides the natural Inducements your Sex hath to be merciful, she is bribed by well-chosen *Flattery*, the poor Creature is in danger of being caught like a Bird listening to the Whistle of one that hath a Snare for it. *Conquest* is so tempting a thing, that it often maketh Women mistake Men's *Submissions*; which with all their fair Appearance, have generally less *Respect* than Art in them. You are to remember, that Men who say extreme fine things, many times say them most for their own sakes; and that the vain Gallant is often as well pleased with his own *Compliments*, as he could be with the kindest answer. Where there is not  
that



that *Ostentation* you are to suspect there is *Design*. And as strong *perfumes* are seldom used but where they are necessary to smother an unwelcome *scent*; so *Excessive good Words* leave room to believe they are strewed to cover something, which is to gain admittance under a *Disguise*. You must therefore be upon your *Guard*, and consider, that of the two, *Respect* is more dangerous than *Anger*. It puts even the best *Understandings* out of their place for the time, till their second thoughts restore them; it stealeth upon us insensibly, throweth down our *Defences*, and maketh it too late to resist, after we have given it  
that

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that advantage. Whereas railing goeth away in sound; it hath so much noise in it, that by giving warning it bespeaketh Caution. *Respect* is a slow and a sure *Poison*, and like *Poison* swelleth us within our selves. Where it prevaileth too much, it groweth to be a kind of *Apoplexie* in the Mind, turneth it quite round, and after it hath once seized the understanding, becometh mortal to it. For these reasons, the safest way is to treat it like a sly Enemy, and to be perpetually upon the watch against it.

I will add one *Advice* to conclude this head, which is that you will let every seven years make some alteration in  
you

you towards the *Graver* side, and not be like the *Girls* of Fifty, who resolve to be always *Young*, whatever *Time* with his *Iron Teeth* hath determined to the contrary. Unnatural things carry a *Deformity* in them never to be *Disguised*; the *Liveliness* of *Youth* in a riper Age, looketh like a *new patch* upon an *old Gown*; so that a *Gay Matron*, a cheerful *old Fool* may be reasonably put into the List of the *Tamer* kind of *Monsters*. There is a certain Creature call'd a *Grave Hobby-Horse*, a kind of a she *Numps*, that pretendeth to be pulled to a *Play*, and must needs go to *Bartholomew Fair*, to look after the young Folks, whom she  
only

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only seemeth to make her care, in reality she taketh them for her excuse. Such an old *Butterfly* is of all *Creatures*, the most ridiculous, and the soonest found out. It is good to be early in your Caution, to avoid any thing that cometh within distance of such despicable Patterns, and not like some *Ladies*, who defer their *Conversion*, till they have been so long in possession of being laughed at, that the World doth not know how to change their style, even when they are reclaimed from that which gave the first occasion for it.

The advantages of being reserved are too many to be set down, I will only say, that  
it

## FRIENDSHIPS. 117

it is a *Guard* to a good *Woman*, and a *Disguise* to an *ill* one. It is of so much use to both, that those ought to use it as an *Artifice*, who refuse to practise it as a *Vertue*.

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## FRIENDSHIPS.

**I** Must in a particular manner recommend to you a strict Care in the Choice of your *Friendships*. Perhaps the best are not without their *Objections*, but however, be sure that yours may not stray from the Rules which the wiser part of the World hath set to them. The Leagues *Offensive*



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*sive* and *Defensive*, seldom hold in *Politicks*, and much less in *Friendships*. The violent *Intimacies*, when once broken, of which they scarce ever fail, make such a *Noise*; the Bag of *Secrets* untied, they fly about like *Birds* let loose from a *Cage*, and become the *Entertainment* of the *Town*. Besides, these great *Dearnesses* by degrees grow *Injurious* to the rest of your *Acquaintance*, and throw them off from you. There is such an *Offensive Distinction* when the *Dear Friend* cometh into the *Room*, that it is *flinging Stones* at the *Company*, who are not apt to forgive it.

Do not lay out your *Friendship* too *lavishly* at first, since  
it

it will, like other things, be so much the sooner spent; neither let it be of too sudden a *growth*; for as the Plants which shoot up too *fast* are not of that *continuance*, as those which take more time for it; so too swift a Progress in pouring out your *Kindness*, is a certain Sign that by the Course of Nature it will not be *long-lived*. You will be responsible to the World, if you pitch upon such *Friends* as at the time are under the weight of any *Criminal Objection*. In that case you will bring your self under the disadvantages of their *Character*, and must bear your part of it. *Chusing* implicth *Approving*; and if you fix  
upon

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upon a *Lady* for your *Friend* against whom the World shall have given Judgment, 'tis not so well natur'd as to believe you are altogether *averse* to her way of *living*, since it doth not discourage you from Admitting her into your *Kindness*. And *Resemblance* of *Inclinations* being thought none of the least Inducements to *Friendship*, you will be looked upon at least as a *Well-wisher* if not a *Partner* with her in her Faults. If you can forgive them in another, it may be presumed you will not be less gentle to your self; and therefore you must not take it ill, if you are reckoned a *Croupiere*, and condemned to pay an equal Share with

with such a Friend of the *Reputation* she hath lost.

If it happeneth that your *Friend* should fall from the State of *Innocence* after your Kindness was engaged to her, you may be slow in your belief in the beginning of the Discovery: But as soon as you are convinced by a *Rational Evidence*, you must, without breaking too roughly, make a far and a quick *Retreat* from such a *Mistaken Acquaintance*: Else by moving too slowly from one that is so tainted, the Contagion may reach you so far as to give you part of the *Scandal*, though not of the *Guilt*. This Matter is so nice, that as you must not be too hasty to joyn in  
G the

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the *Censure* upon your *Friend* when she is *accused*, so you are not on the other side to *defend* her with too much warmth; for if she should happen to deserve the Report of *Common Fame*, besides the Vexation that belongeth to such a mistake, you will draw an *ill appearance* upon your self, and it will be thought you pleaded for her not without some *Consideration* of your self. The *Anger* which must be put on to vindicate the *Reputation* of an *injured Friend*, may incline the Company to suspect you would not be so *zealous*, if there was not a possibility that the Case might be your own. For this reason you are  
not



not to carry your *dearness* so far, as absolutely to lose your Sight where your Friend is concerned. Because *Malice* is too quick sighted, it doth not follow, that *Friendship* must be *blind*: There is to be a *Mean* between these two *Extremes*, else your Excess of Good Nature may betray you into a very *ridiculous Figure*, and by degrees who may be prefer'd to such Offices as you will not be proud of. Your *Ignorance* may lessen the *Guilt*, but will improve the *Fest* upon you, who shall be kindly solicitous to procure a Meeting, and innocently contribute to the *ills* you would avoid: *Whilest the Contriving Lovers, when they are alone, shall*

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shall make you the Subject of their *Mirth*, and perhaps (with respect to the Goddess of *Love* be it spoken) it is not the worst part of their *Entertainment*, at least it is the most lasting, to laugh at the *believing Friend*, who was so easily deluded.

Let the good Sence of your *Friends* be a chief Ingredient in your *Choice* of them; else yet your *Reputation* be never so clear, it may be clouded by their *Impertinence*. It is like our Houses being in the Power of a Drunken or a Careless Neighbour; only so much worse, as that there will be no *Insurance* here to make you amends, as there is in the Case of Fire.

To

## CENSURE. 125

To conclude this Paragraph ; If *Formality* is to be allowed in any Instance, it is to be put on to resist the Invasion of such forward Women as shall press themselves into your *Friendship*, where if admitted, they will either be a *Snare* or an *Incumbrance*.

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## CENSURE.

I will come next to the Consideration, how you are to manage your *Censure* ; in which both Care and skill will be a good deal required. To distinguish is not only *na-*

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*tural* but *necessary*; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to *absolve* or to *condemn* as the Case requireth. The *Difficult* is, to know when and where it is fit to *proclaim* the Sentence. An *Aversion* to what is *Criminal*, a *Contempt* of what is *ridiculous*, are the *inseparable Companions* of Understanding and Vertue; but the letting them go farther than our own *Thoughts*, hath so much danger in it, that though it is neither possible nor fit to *suppress* them intirely, yet it is necessary they should be kept under very great *Restraints*. An *unlimited Liberty* of this kind is little less than sending

a *Herald* and proclaiming War to the World, which is an *angry Beast* when so provoked. The Contest will be *unequal*, though you are never so much in the right ; and if you begin against such an Adversary, it will tear you in pieces, with this Justification, That it is done in its own defence. You must therefore take heed of *Laughing*, except in Company that is very sure. It is throwing Snow-balls against Bullets ; and it is the *disadvantage* of a Woman, that the Malice of the World will help the Brutality of those who will throw a *slovenly Untruth* upon her. You are for this Reason to suppress your *Impatience* for Fools ; who be-



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sides that they are too strong a Party to be unnecessarily provoked, are of all others, the most dangerous in this Case. A *Blockhead* in his *Rage* will return a *dull Jest* that will lie heavy, though there is not a *Grain* of *Wit* in it. Others will do it with more Art, and you must not think your self secure because your *Reputation* may perhaps be out of the reach of *Ill will*; for if it findeth that part *guarded*, it will seek one which is more *exposed*. It flieth, like a corrupt Humour in the Body, to the *weakest* Part. If you have a *tender Side*, the World will be sure to find it, and to put the worst *Colour* upon all you say or do,

do, give an *Aggravation* to every thing that may lessen you, and a *spiteful turn* to every thing that might commend you. *Anger* laieth open those Defects which *Friendship* would not see, and *Civility* might be willing to forget. *Malice* needeth no such *Invitation* to encourage it, neither are any *Pains* more superfluous than those we take to be ill spoken of. If *Envy*, which never dyeth, and seldom sleepeth, is content sometimes to be in a *Slumber*, it is very unskilful to make a noise to awake it.

Besides, your *Wit* will be misapplied if it is wholly directed to discern the *Faults* of others, when it is so necessary

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to be often used to *mend* and *prevent* your own. The sending our *Thoughts* too much abroad, hath the same Effect, as when a *Family* never stayeth at home; *Neglect* and *Disorder* naturally followeth; as it must do within our selves, if we do not frequently turn our *Eyes* inwards, to see what is amiss with us, where it is a sign we have an *unwelcome Prospect*, when we do not care to *look* upon it, but rather seek our *Consolations* in the *Faults* of those we converse with.

Avoid being the first in fixing a *hard Censure*, let it be confirmed by the *general Voice*, before you give into it; Neither are you then to give Sentence  
like

like a *Magistrate*, or as if you had a *special Authority* to bestow a *good* or *ill Name* at your discretion. Do not dwell too long upon a *weak Side*, touch and go away; take pleasure to stay longer where you can commend, like Bees that fix only upon those Herbs out of which they may extract the Juice of which their Honey is composed. A *Vertue* stuck with *Bristles* is too rough for this Age; it must be adorned with some *Flowers*, or else it will be unwillingly entertained; so that even where it may be fit to strike, do it like a *Lady*, gently; and assure your self, that where you care to do it, you will wound.

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wound others more, and hurt your self less, by *soft Strokes*, than by being *harsh* or *violent*.

The *Triumph of Wit* is to make your *good Nature* subdue your *Censure* ; to be quick in *seeing Faults*, and slow in *exposing* them. You are to consider, that the invisible thing called a *Good Name*, is made up of the *Breath of Numbers* that speak well of you ; so that if by a *disobli- ing Word* you silence the *meanest*, the *Gale* will be less strong which is to bear up your *Esteem*. And though nothing is so vain as the eager pursuit of *empty Applause*, yet to be well thought of, and to be kindly used by the World, is



is like a *Glory* about a Wo-  
mans *Head*; 'tis a Perfume  
she carrieth about with her,  
and leaveth where-ever she  
goeth; 'tis a Charm against  
*Ill-will*. *Malice* may empty  
her Quiver, but cannot wound;  
the Dirt will not stick, the  
Jests will not take; Without  
the consent of the World a  
*Scandal* doth not go deep; it is  
only a slight stroak upon the  
injured Party and returneth  
with the greater force upon  
those that gave it.

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*VANITY and AFFECTATION.*

**I** Must with more than ordinary *earnestness* give you Caution against *Vanity*, it being the Fault to which your Sex seemeth to be the most *inclined*; and since *Affectation* for the most part attendeth it, I do not know how to divide them. I will not call them *Twins*, because more properly *Vanity* is the *Mother*, and *Affectation* is the *Darling Daughter*; *Vanity* is the *Sin*, and *Affectation* is the *Punishment*; the first may be called the *Root of Self-Love*, the other the *Fruit*. *Vanity* is never at its full growth till it spread.

spreadeth into *Affectation*, and then it is compleat.

Not to dwell any longer upon the definition of them, I will pass to the means and motives to avoid them. In order to it, you are to consider, that the World challengeth the right of distributing Esteem and Applause; so that where any assume by their single Authority to be their own *Carvers*, it groweth angry, and never faileth to seek *Revenge*. And if we may measure a Fault by the greatness of the *Penalty*, there are few of a higher size than *Vanity*, as there is scarce a Punishment which can be heavier than that of being laughed at.

*Vanity*

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*Vanity* maketh a Woman tainted with it, so top full of her self, that she spilleth it upon the *Company*. And because her own thoughts are intirely employed in *Self-Contemplation*; she endeavoureth, by a cruel Mistake, to confine her *Acquaintance* to the same narrow Circle of that which only concerneth her *Ladiship*, forgetting that she is not of half that *Importance* to the *World*, that she is to her self, so mistaken she is in her *Value*, by being her own *Appraiser*. She will fetch such a *Compass* in *Discourse* to bring in her beloved *Self*, and rather than fail, her fine *Petty-Coat*, that there can  
hard-

hardly be a better Scene than such a Tryal of ridiculous Ingenuity. It is a Pleasure to see her Angle for *Commendations*, and rise so dissatisfied with the Ill-bread *Company*, if they will not *bite*. To observe her throwing her *Eyes* about to fetch in Prisoners, and go about Cruizing like a Privateer, and so out of *Countenance*, if she return without *Booty*, is no ill piece of Comedy. She is so eager to draw respect, that she always misseth it, yet thinketh it so much her due, that when she faileth she groweth *waspish*, not considering, that it is impossible to commit a Rape upon the will; that it must be fairly gained, and will



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will not be taken by *Storm*;  
and that in this Case, the  
Tax ever riseth highest by a  
*Benevolence*. If the World  
instead of admiring her *Ima-*  
*ginary Excellencies*, taketh the  
Liberty to laugh at them, she  
*appealeth* from it to her self,  
for whom she giveth *Sentence*,  
and proclaimeth it in all *Com-*  
*panies*. On the other side, if  
incouraged by a *Civil Word*,  
she is so obliging, that she  
will give thanks for being  
laughed at in good Language.  
She taketh a *Compliment* for  
a Demonstration, and setteth  
it up as an *Evidence*, even  
against her Looking-Glass. But  
the good *Lady* being all this  
while in a most profound *Ig-*  
*norance* of her self, forgetteth  
that

that Men would not let her talk upon them, and throw so many *senseless words* at their head, if they did not intend to put her Person to Fine and Ransom, for her *Impertinence*. Good words of any other Lady, are so many Stones thrown at her, she can by no means bear them, they make her so uneasy, that she cannot keep her *Seat*, but up she riseth and goeth home half burst with *Anger* and *Strait-Lacing*. If by great chance she saith any thing that hath sence in it, she expecteth such an Excessive rate of *Commendations*, that to her thinking the Company ever riseth in her *Debt*. She looketh upon *Rules* as things made

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made for the common People, and not for Persons of her *Rank* ; and this Opinion sometimes tempteth her to Extend her Prerogative to the dispensing with the commandments. If by great *Fortune* she happeneth, in spite of her *Vanity*, to be honest, she is so troublesome with it, that as far as in her lieth, she maketh a *scurvy* thing of it. Her bragging of her *Vertue*, looketh as if it cost her so much pains to get the better of her Self, that the *Inferences* are very ridiculous. Her good *Humour* is generally applied to the laughing at good *Sense*. It would do one good to see how heartily she despiseth any thing that is fit for her to do.

The

The greatest part of her *Fancy* is laid out in chusing her *Gown*, as her *Discretion* is chiefly imploy'd in *not paying* for it. She is faithful to the *Fashion*, to which not only her *Opinion*, but her *Senses* are wholly resigned: so obsequious she is to it, that she would be ready to be reconciled even to *Vertue* with all its *Faults*; if she had her Dancing Master's Word that it was practis'd at Court.

To a Woman so compos'd, when *Affectation* cometh in to improve her *Character*, it is then rais'd to the highest *Perfection*. She first setteth up for a *Fine thing*, and for that Reason will distinguish her self, right or wrong, in every thing

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thing she doth. She would have it thought that she is made of so much the *finer Clay*, and so much more *sifted* than ordinary, that she hath no *common Earth* about her. To this end she must neither move nor speak like other Women, because it would be *vulgar*; and therefore must have a Language of her own, since *ordinary English* is too coarse for her. The *Looking-glass* in the Morning dictateth to her all the *Motions* of the Day, which by how much the more *studied*, are so much the more *mistaken*. She cometh into a Room as if her Limbs were set on with ill made Scrows, which maketh the Company fear the pretty thing



thing should leave some of its *artificial Person* upon the Floor. She doth not like her self as *God Almighty* made her, but will have some of her own *Workmanship*; which is so far from making her a better thing than a *Woman*, that it turneth her into a worse Creature than a *Monkey*. She falleth out with *Nature*, against which she maketh War without admitting a *Truce*, those Moments excepted in which her *Gallant* may reconcile her to it. When she hath a mind to be *soft* and *languishing*, there is something so unnatural in that *affected Easiness*, that her *Frowns* could not be by many degrees so forbidden.

When

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When she would appear unreasonably *humble*, one may see she is so excessively *proud*, that there is no enduring it. There is such an *impertinent Smile*, such a *satisfied Simper*, when she faintly disowneth some fulsom Commendation a Man hapneth to bestow upon her against his Conscience, that her *Thanks* for it are more visible under such a thin *Disguise*, than they could be if she should *print* them. If a *handsomer Woman* taketh any liberty of *Dressing* out of the ordinary Rules the mistaken Lady followeth, without distinguishing the *unequal Pattern*, and maketh her self *uglier* by an example misplaced ; either forgetting the  
*Privi*

Privilege of good Looks in another, or presuming, without sufficient reason upon her own. Her Discourse is a senseless Chime of empty Words, a heap of Compliments so equally applied to differing Persons, that they are neither vauid nor believ'd. Her Eyes keep pace with her Tongue, and are therefore always in motion. One may discern that they generally incline to the compassionate side, and that, notwithstanding her pretence to Vertue, she is gentle to distressed Lovers, and Ladies that are merciful. She will repeat the tender part of a Play so feelingly, that the Company may guess, without Injustice, she was not altogether

H

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ther a *disinterested Spectator*. She thinketh that *Paint* and *Sin* are concealed by railing at them. Upon the latter she is less hard, ~~and~~ being divided ~~between~~ the two opposite Prides of her *Beauty* and her *Vertue*, she is often tempted to give broad Hints that some body is dying for her; and of the two she is less unwilling to let the World think she may be sometimes *profan'd*, than that she is never *worshiped*.

Very great *Beauty* may perhaps so dazle for a time, that Men may not so clearly see the *Deformity* of these *Affectations*; But when the *Brightness* goeth off, and that the *Lover's Eyes* are by that means  
set

set at liberty, to see things as they are, he will naturally return to his Senses and recover the Mistake into which the Lady's *good Looks* had at first engaged him. And being once undeceived, ceaseth to worship that as a *Goddess*, which he seeth it only an *artificial Shrine* moved by *Wheels* and *Springs*, to delude him. Such Women please only like the *first Opening* of a *Scene*, that hath nothing to recommend it but the being *new*. They may be compared to *Flies*, that have pretty shining *Wings* for two or three hot Months, but the first cold Weather maketh an end of them; so the *latter Season* of these *fluttering Creatures* is dismal: From their



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nearest Friends they receive a very faint Respect; from the rest of the World, the utmost degree of contempt.

Let this *Picture* supply the place of any other *Rules* which might be given to prevent your *resemblance* to it, The *Deformity* of it, well considered, is *Instruction* enough; from the same reason, that the sight of a *Drunkard* is a better *Sermon* against that *Vice*, than the best that wasever preach'd upon that *Subject*.

PRIDE.

## P R I D E.

**A**fter having said this against *Vanity*, I do not intend to apply the same *Censure* to *Pride*, well placed, and rightly defined. It is an *ambiguous Word*; one kind of it is as much a *Vertue*, as the other is a *Vice*: But we are naturally so apt to chuse the *worst*, that it is become dangerous to commend the *best* side of it.

A Woman is not to be proud of her fine Gown; nor when she hath less Wit than her Neighbours, to comfort her self that she hath more Lace. Some Ladies put  
H 3 so

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so much weight upon Ornaments, that if one could see into their Hearts, it would be found, that even the Thought of *Death* is made less heavy to them by the contemplation of their being *laid out in State*, and *honourably attended to the Grave*. One may come a good deal short of such an *Extream*, and yet still be sufficiently *Impertinent*, by setting a wrong Value upon things, which ought to be used with more indifference. A Lady must not appear solicitous to ingross *Respect* to her self, but be content with a reasonable *Distribution*, and allow it to others, that she may have it returned to her. She

She is not to be troublefomly  
*nice*, nor distinguish her self  
 by being too *delicate*, as if or-  
 dinary things were too *course*.  
 for her ; this is an *unmanner-*  
*ly* and an *offensive* Pride, and  
 where it is practised, deser-  
 veth to be mortified, of  
 which it seldom faileth. She  
 is not to lean too much upon  
 her Quality, much less to de-  
 spise those who are below it.  
 Some make *Quality* an *Idol*,  
 and then their *Reason* must  
 fall down and Worship it.  
 They would have the World  
 think, that no amends can  
 ever be made for the want of  
 a *great Title*, or an ancient *Coat*  
*of Arms* : They imagine, that  
 with these *advantages* they  
 stand upon the *higher Ground*,  
 H. 4 which

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which maketh them look down upon *Merit* and *Vertue*, as things inferiour to them. This mistake is not only *senseless*, but *criminal* too, in putting a greater Price upon that which is a piece of good *luck*, than upon things which are valuable in themselves. *Laughing* is not enough for such a *Folly*; it must be severely *whipped*, as it justly deserves. It will be confessed, there are frequent *Temptations* given by *pert Upstarts* to be angry, and by that to have our Judgments corrupted in these Cases: But they are to be resisted; and the utmost that is to be allowed, is, when those of a *new Edition* will forget themselves, so as either



to brag of their *weak side*, or to endeavour to hide their *Meanness* by their *Insolence*, to cure them by a little *seasonable Raillery*, a little *Sharpness* well placed, without dwelling too long upon it.

These and many other kinds of *Pride* are to be avoided.

That which is to be recommended to you, is an *Emulation* to raise your self to a *Character*, by which you may be distinguished; an *Eagerness* for precedence in *Vertue*, and all such other things as may gain you a greater share of the good opinion of the World. *Esteem* to *Vertue* is like a *cherishing Air* to *Plants* and *Flowers*, which maketh them blow and prosper; and for that reason

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reason it may be allowed to be in some degree the *Cause* as well as the *Reward* of it. That *Pride* which leadeth to a good *End*, cannot be a *Vice*, since it is the beginning of a *Vertue*; and to be pleased with just *Applause*, is so far from a *Fault*, that it would be an *ill Symptom* in a Woman, who should not place the greatest part of her *Satisfaction* in it. *Humility* is no doubt a great *Vertue*; but it ceaseth to be so, when it is afraid to scorn an *ill thing*. Against *Vice* and *Folly* it is becoming your Sex to be *haughty*; but you must not carry the *Contempt* of things to *Arrogance* towards *Persons*, and it must be done with fitting *Distinctions*, else  
it

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it may be *Inconvenient* by being unseasonable. A *Pride* that raiseth a little *Anger* to be out-done in any thing that is good, will have so good an *Effect*, that it is very hard to allow it to be a Fault.

It is no easie matter to carry even between these differing kinds so described; but remember that it is safer for a *Woman* to be thought too *proud*, than too familiar.

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## DIVERSIONS.

**T**HE last thing I shall recommend to you, is a wise and a safe method of using *Diversions*. To be too eager in the pursuit of Pleasure

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sure whilst you are *Young*, is dangerous; to catch at it in *riper Years*, is grasping a shadow; it will not be held. Besides that by being less natural it groweth to be indecent. *Diversions* are the most properly applied, to ease and relieve those who are *Oppressed*, by being too much employed. Those that are *Idle* have no need of them, and yet they, above all others, give themselves up to them. To unbend our *Thoughts*, when they are too much stretched by our *Cares*, is not more natural than it is necessary, but to turn our whole Life into a *Holy day*, is not only ridiculous, but destroyeth Pleasure instead of promoting it. The  
*Mind*

*Mind* like the *Body* is tired by being always in one Posture, too serious breaketh, and too diverting looseneth it: It is *Variety* that giveth the Relish; so that *Diversions* too frequently repeated, grow first to be indifferent, and at last tedious. Whilst they are well chosen and well timed, they are never to be blamed; but when they are used to an Excess, though very *Innocent* at first, they often grow to be *Criminal*, and never fail to be *Impertinent*.

Some Ladies are bespoken for Merry Meetings, as *Bessus* was for Duels. They are engaged in a Circle of *Idleness*, where they turn round for the whole Year, without the *Interruption*



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*ruption* of a serious Hour,  
They know all the Players  
Names, and are *Intimately* ac-  
quainted with all the Booths  
in *Bartholomew-Fair*. No Sol-  
dier is more *Obedient* to the  
sound of his Captain's *Trum-  
pet*, than they are to that which  
summoneth them to a *Puppet-  
Play* or a *Monster*. The Spring  
that bringeth out *Flies*, and  
*Fools*, maketh them Inhabitants  
in *Hide-Park*; in the Winter  
they are an Incumbrance to  
the *Play House*, and the Bal-  
last of the *Drawing Room*.  
The Streets all this while are  
so weary of these daily Faces,  
that *Men's Eyes* are over-laid  
with them. The *Sight* is glut-  
ted with fine things, as the  
*Stomach* with sweet ones; and  
when

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when a fair *Lady* will give too much of her self to the *World*, she groweth luscious, and oppresseth instead of pleasing. These *Jolly Ladies* do so continually seek *Diversi-  
sion*, that in a little time they grow into a *Fest*, yet are unwilling to remember, that if they were seldomer seen they would not be so often *laughed at*. Besides they make themselves *Cheap*, than which there cannot be an *unkinder word* bestowed upon your *Sex*.

To play sometimes, to entertain *Company*, or to *divert* your self, is not to be disallowed, but to do it so often as to be called a *Gamester*, is to be avoided, next to the things that are most *Criminal*.

• It

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It hath Consequences of *several kinds* not to be endured; it will ingage you into a habit of *Idleness* and *ill hours*, draw you into ill mixed *Company*, make you neglect your *Civilities* abroad, and your *Business* at home, and impose into your *Acquaintance* such as will do you no Credit.

To deep *Play* there will be yet greater *Objections*. It will give *Occasion* to the *World* to ask *spiteful Questions*. How you dare venture to *lose*, and what means you have to *pay* such great *summs*? If you pay *exactly*, it will be enquired from whence the *Money* cometh? If you owe, and especially to a *Man*, you must be so very *Civil* to him for his

his forbearance, that it layeth a ground of having it farther improved, if the *Gentleman* is so disposed; who will be thought no unfair *Creditor*, if where the *Estate* faileth he seizeth upon the Person. Besides if a *Lady* could see her own Face upon an *ill Game*, at a deep Stake, she would certainly forswear any thing that could put her looks under such a *Disadvantage*.

To *Dance* sometimes will not be imputed to you as a fault; but remember that the end of your *Learning* it, was, that you might the better know how to move *gracefully*. It is only an *advantage* so far. When it goeth beyond it, one may call it *excelling* in a *Mistake*.

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stake, which is no very great Commendation. It is better for a *Woman* never to *Dance*, because she hath no skill in it, than to do it too often, because she doth it well. The easiest as well as the safest *Method* of doing it, is in *private Companies*, amongst *particular Friends*, and then carelessly, like a *Diversion*, rather than with *Solemnity*, as if it was a business, or had any thing in it to deserve a *Month's preparation* by serious Conference with a *Dancing-Master*.

Much more might be said to all these Heads, and many more might be added to them. But I must restrain my Thoughts, which are full of my *Dear Child*, and would over-



overflow into a Volume, which would not be fit for a *New Tears-Gift*. I will conclude with my warmest Wishes for all that is good to you. That you may live so as to be an Ornament to your Family, and a Pattern to your Sex. That you may be blessed with a Husband that may value, and with Children that may inherit your Vertue; That you may shine in the World by a true Light, and silence Envy by deserving to be esteemed; That Wit and Vertue may both conspire to make you a great Figure. When they are separated, the first is so empty, and the other so faint, that they scarce have right to be commended.

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May they therefore meet and never part; let them be your Guardian Angels, and be sure never to stray out of the distance of their joint protection. May you so raise your Character, that you may help to make the next Age a better thing, and leave Posterity in your Debt for the advantage it shall receive by your Example.

Let me conjure you, *My Dearest*, to comply with this kind Ambition of a Father, whose Thoughts are so engaged in your behalf, that he reckoneth your Happiness to be the greatest part of his own.

FINIS.



